THE

# ANTI-JACOBIN

# Review and Magazine,

*&c. &c. &c.*

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Principum Philoſophorum ita percepta habenda præcepta, ut iis ad vitam agendam, non ad oſtentationem, utamur. COMEL. REP.

## ORIGINAL CRITICISM.

*Remarks on a Charge delivered by the Right Reverend the Lord Biſhop of Lincoln, to the Clergy of that Dioceſe, at the Triennial Viſitation, in May and June* 1803; *with particular Reference to his Lordſhip's Animadverſions on Evangelical Preachers.* By an Old Member of Parliament. 8vo. PP. 91. Price 3s. W. Row, Great Marlborough-ſtreet; J. Matthews, Strand. To be had likewiſe of the Bookſellers at Oxford, Cambridge, and Lincoln.

THE author of this precious pamphlet informs us, that "after he had put his thoughts on paper, he laid aſide the manuſcript for a conſiderable time, in hope of ſeeing an anſwer to his Lordſhip publiſhed by *ſome able pen*; but having," he ſays, "long waited in vain, and perceiving frequent advertiſements announcing a ſecond edition of the charge in queſtion, which, he made no doubt, was conſidered as unanſwerable; and fearing that the doctrine therein maintained might, on that account, ſpread and gain ground, he determined to be no longer ſilent, but under an humble ſenſe of his own weakneſs, to lay before the eye of the public his grounds of diſſent from the learned Biſhop; leaving it to that public to judge and decide how far he may or may not, have truth on his ſide." (Pref. p. v. and vi.)

The public, undoubtedly, are greatly obliged to this charitable ſenator for the efforts which he has ſo repeatedly made to preſerve the purity of their religious ſentiments. Sir Richard Hill is a veteran in controverſy; and the preſent pamphlet bears ample teſtimony that age has neither cooled his zeal, nor much diminiſhed the vigour

which adorned his more juvenile years. It has, indeed, been the fate of the venerable Baronet to engage with antagoniſts too powerful for his ſtrength, and, of conſequence, to meet with many a defeat. But a brave man, though defeated, is not ſubdued; and Sir Richard encounters his lateſt adverſary with as much ſpirit, and, apparently, with as much confidence of victory, as if he had formerly returned from the field uniformly triumphant.

It was impoſſible that the Biſhop of Lincoln's Charge ſhould not excite the moſt cruel uneaſineſs in the minds of that religious party to whoſe doctrines Sir R. H. is attached. The ſolid, perſpicuous, and convincing proofs, by which his Lordſhip has ſhewn that UNIVERSAL REDEMPTION is equally revealed in the goſpel, and taught in the ſtandards of our excellent Church, give a death-blow to the impieties of Calviniſm, and raze the ſyſtem to the very foundation. The fear entertained by Sir R. H. that the Biſhop's doctrine "would ſpread and gain ground," might reaſonably be felt by the party in general: for we will venture to aſſure them, that this doctrine is rapidly gaining ground; and that all their exertions will not be able to ſtop its progreſs. The more cloſely we examine the divinity of Calvin, the more we admire the propriety and juſtneſs of Jortin's definition, who calls it "a religious ſyſtem, conſiſting of human creatures without liberty, doctrines without ſenſe, faith without reaſon, and a God without mercy." The ſimple expoſure of ſuch a ſyſtem muſt render it the object of horror and deteſtation. If the people can be perſuaded only to open their eyes, it muſt ultimately be baniſhed from every Chriſtian country. The late imprudent and raſh attempts of the ſelf-named "True Churchmen" have given their cauſe a wound from which it cannot recover. Had theſe men been leſs forward and aſſuming, they might have enjoyed their opinions in peace. Abſurd and blaſphemous as theſe opinions are, the perſons who had adopted them were called on by no authority to diſcloſe them. It is, therefore, evident that "their ſtrength was to ſit ſtill." But, when they had the preſumption to hold themſelves up as the only Chriſtians and Churchmen in the nation, they could not expect to eſcape without notice. We have reaſon to believe, that not a few of the moſt ſenſible perſons among them very bitterly regret that ſuch claims have been advanced, and deplore the conſequences. We are not, therefore, greatly ſurpriſed that theſe gentlemen diſcovered no violent emulation to enter the liſts with his Lordſhip of Lincoln. We even think it probable that ſome of them, had they known of Sir Richard's intention, would ſeriouſly have tried to divert him from his purpoſe. They might, indeed, have, with great propriety, addreſſed him in the language of Job: "O, that ye would altogether hold your peace, and it ſhould be your wiſdom." For whether the Biſhop's Charge be "unanſwerable" or not, nothing can be more certain than that Sir R. has not anſwered it. In ſpite of all our reſpect for the honourable Baronet, we muſt frankly declare that a weaker or more inefficient defence we have

have ſeldom ſeen. It is one continued tiſſue of extravagance, miſrepreſentation, and inconcluſive reaſoning, from beginning to end.

In ſupport of thoſe principles which he himſelf eſpouſes, the learned Baronet begins by urging the authority of the late Lord Chatham, who declared, he ſays, that the Church of England "had Calviniſtic Articles, but an Arminian Clergy." We have the higheſt reſpect for the memory of Lord Chatham; but we certainly are not diſpoſed to admit him as a competent judge to decide this queſtion. We agree entirely with Sir Richard Hill, that the venerable Peer "ſhone much more conſpicuouſly as a ſtateſman than a theologian." (P. 1.) We are ſorry, however, to find our very reſpectable author deſcending to thoſe dirty arts of controverſy, of which our Calviniſtic writers have formerly given us ſuch cauſe to complain, and which are highly diſgraceful to thoſe who employ them. If Sir R. thought that Lord Chatham's opinion would have weight with thoſe Calviniſts who might read his pamphlet, he had a right to quote it; but he was ſurely bound to quote it fairly. It was that we "had a *Popiſh Liturgy, an Arminian Clergy, and a Calviniſtic Creed*;" nor, if we remember rightly, did his Lordſhip deliver theſe as his own proper ſentiments, but as what had been alleged by others. Be this as it may, our readers will obſerve how the learned Baronet has caſtrated this declaration: and the reaſon is ſufficiently plain. Whatever degree of deference may be due to Lord Chatham's judgment, it is evident, that according to him, the Church of England is, at leaſt, as much inclined to Popery as to Calviniſm: for our Liturgy is certainly as important a part of our public ſtandards as our Articles. But it ſuited Sir R. Hill to have it believed, on this great man's authority, that our Articles are Calviniſtic, and our Clergy Arminian. It did not, however, ſuit him to have it believed, on the ſame authority, that our Liturgy is Popiſh. He has, therefore, very coolly ſuppreſſed that unlucky branch of Lord Chatham's teſtimony, and taken juſt as much of it as he thought would ſucceſsfully impoſe on his readers. We have been abuſed by Calviniſtic writers for accuſing them of diſhoneſty in the management of their cauſe; but we do not recollect a groſſer inſtance of ſuch diſhoneſty than the preſent. And, if, in the very outſet of his publication, this aged and reſpectable ſenator can think himſelf juſtified in having recourſe to ſuch a mean and diſhonourable expedient, what *can* we expect from the other champions of the tribe?

The honourable Baronet makes ſeveral obſervations on *Evangelical preaching* and *preachers*. He is greatly offended with the Biſhop of Lincoln for ſuggeſting that Calviniſtic preaching has been MISCALLED *Evangelical preaching*; and he tells us, to our great edification, that "the term *Evangelical preaching*, when properly uſed, certainly means *Goſpel preaching*, or the preaching [of] *glad tidings*." He then gives us a definition of *legal preaching*, which, he ſays, is "holding forth obedience to the law of works, more or leſs, in whole or in part, as the ground of a ſinner's acceptance with God; together with the various props and concomitants of ſuch a ſyſtem, including free-will,

man's merits, conditional juſtification, and the defectibility of true grace." (P. 3.) Theſe, he ſays, are the doctrines of the Biſhop, and of ſuch preachers, "as in this day paſs current for ſound divines." But here, again the Old Member of Parliament has allowed himſelf to deviate from truth. Neither the Biſhop of Lincoln, nor the Engliſh Clergy, "hold forth obedience to the law of works," as, in any degree, "*the ground* of a ſinner's acceptance with God." They all maintain (and Sir R. knows it), that the *only ground* of our acceptance with God is the ſatisfaction of our Lord Jeſus Chriſt. They do, indeed, believe that "obedience to the law of works" is an indiſpenſible *condition* of our acceptance. They, accordingly, hold conditional juſtification, and, they alſo hold with the Church of England free-will, and the defectibility of grace. When Sir R. accuſes them of holding *man's merits*, he has no end in view but to render them unpopular, by laying a Popiſh tenet to their charge. He ſays, indeed, expreſsly, that all the doctrines which he includes in his deſcription of legal preaching "are branches of Popery and Pelagianiſm." But we ſhall meet with the doctrine of merit again; and, therefore, at preſent we proceed with our author.

The good Baronet, we have heard, is fond of a pun, and has often, we are told, had the ſatisfaction of exciting, by his talent, much agreeable pleaſantry in the Honourable Houſe of which he is a member. Of his powers in this way the publication before us affords ſeveral ſpecimens. Thus, after obſerving that the *legal preachers* whom he had been deſcribing, might be called, by the Biſhop, the *regular Clergy*, becauſe his Lordſhip approves of their doctrine, he adds: "Still the *regular Clergy* (not leſs than *Evangelical preachers*) is a very vague term; which, I am convinced, is frequently applied to the *moſt irregular* amongſt them, and as often denied to the *moſt regular* in the beſt and only true ſenſe of the word." (P. 4.) Far from us be the wiſh to leſſen, in any degree, the reputation which the Honourable Member has ſo long and ſo deſervedly enjoyed; but, with all due ſubmiſſion, we cannot help thinking that, in this effuſion, there is rather more of malignity than of wit. We know enough of Sir R. Hill, to know that, in his opinion, every ſelf-commiſſioned, ſectarian, preacher, provided he be of the Calviniſtic ſtamp, is, in one ſenſe of the word, as *regular* as his Grace of Canterbury. But this point we leave him to ſettle with Mr. Overton, who confines his apology, in his title page at leaſt, to thoſe Evangelical Miniſters" who are "REGULAR CLERGY of the ESTABLISHMENT." And, with regard to the other ſenſe of the word *regular*, which our author calls "the beſt and only true ſenſe," we have only to obſerve that, in ſpite of his ill-bred, but impotent, ſneer, the Clergy of the United Church, as a body, have no occaſion to deprecate a compariſon with any other body of Clergy in Chriſtendom.

It is, however, extremely amuſing to obſerve into what inconſiſtency our author is betrayed by his hatred of thoſe whom he ſtiles *legal preachers*. The Biſhop had aſſerted that the Church was in danger from

from the miſchievous effects of what is *miſcalled Evangelical preaching*. Sir R. agrees that ſhe "is not only in danger, but in a moſt tottering ſituation, yea, nearly overthrown." (P. 4.) But "this perilous ſtate," he thinks, "is to be attributed to preachers of a direct[ly] contrary ſtamp." Let our readers carefully mark the following paſſage, and then judge between Sir R. and his opponents.

"I mean not ſo much," he ſays, "*Arians, Socinians, avowed Pelagians, or even Deiſts,* for all theſe may ſubſcribe to our articles, if they are to put their own interpretation upon them, but men of an *externally moral phariſaical caſt; decent formaliſts,* and *ſelf juſticiaries,* who are, for the moſt part, *greater enemies to ſound doctrine, and to pure experimental piety than the openly profane and careleſs*; for theſe often admire what they will not imitate; and are ready to ſhew regard and candour, where the others manifeſt nothing but rancour, &c." (P. 5.)

What deſcription of animals the worthy Baronet means by SELF-JUSTICIARIES we cannot conjecture, having never heard of them before. But why "men of an externally moral caſt," and "decent formaliſts," or indeed any ſet of men whatever, may not as readily ſubſcribe to our articles, "*if they are to put their own interpretations upon them*," as Arians, Socinians, Pelagians, and Deiſts, is altogether inconceivable. It is obvious, however, on the whole, that the perſons againſt whom the worthy Baronet here vents his ſpleen are the Arminian Clergy, or rather thoſe Clergy who are not Calviniſts; and theſe ſame Clergy, whom, in the preceding page, he had ſtigmatized as *moſt irregular* (clearly meaning *in their morals*), are here (ſuch is the force of truth!) allowed to be *externally moral and decent*. Why our author chooſes to call them *phariſaical*, we know not, for the epithet, we think, is more juſtly applicable in another quarter. No one, however, can entertain a doubt that the virtues of theſe men are a moſt offenſive eye-ſore to our charitable and benevolent author, who would clearly deprive them, if he had the power, even of the *form* of godlineſs. With ſuch horror does he view them, that, in his opinion, unequivocally declared, not only the Arian, the Pelagian, and Socinian heretics, whom the Church of Chriſt has uniformly condemned, but even the Deiſt, who denies the Lord that bought him, and impiouſly makes a mock of Revelation, is much leſs dangerous, and much more reſpectable.

Sir R. like all the writers of his party, very plainly hints that all the Clergy, except ſuch as are Calviniſts, are a pack of mercenary profligate knaves, to whom, "to be of one mind with their dioceſan, may be as convenient as agreeable." (P. 6.) The following paragraph is worthy of inſertion, as at once exhibiting, in luminous colours, the ſpirit by which the author is actuated, and furniſhing another elegant inſtance of his talent for quibbling.

"From gentlemen of this ſtamp, therefore, we are not to wonder if we henceforth hear *Evangelical preaching* ſo much cried down, that in a ſhort ſpace of time there *ſhould* be nothing Evangelical leſt to preach againſt; and

ſo much ſaid in favour of *universal redemption*, which takes up ſo great a part of your Lordſhip's Charge, that redemption itſelf *should* be in danger of being *universally* preached out of doors; in the ſame way, and by the ſame rule, that *moral preaching* has long ago given the death's blow to *moral practice*; and the continual harangues [which] we have been *dinned* with about virtue, have left us quite at *a nonplus* to know where virtue is to be found: and this muſt be the caſe, till the Clergy return to our good old reformation principles, by laying the foundation of all true virtue on Chriſt alone, and making faith in him the root from which every divine temper and all holy practice can poſſibly grow." (Pp. 6, 7.)

Without ſtaying to call the attention of our readers to the accuracy and beauty of our author's compoſition as here diſplayed, we intreat them to try to diſcover the proceſs by which "moral preaching" comes to give "the death's blow to moral practice." There are many of Sir Richard's poſitions (and among them this is one,) which we have the misfortune not to underſtand. Would *immoral preaching* promote *moral practice?* But our Clergy muſt return, he ſays, to "the good old reformation principles," (by which he means the principles of Calvin), and then all will be well. Yet we ſee not, even in his view of the matter, what we ſhould gain by the change. As things are, Sir R. will not deny that "every divine temper, and all holy practice," muſt grow in the *Elect*; and were Calviniſm to be preached to all eternity, he will not ſay that they would grow in the *reprobate*.

The Biſhop, as Sir R. maintains, forms a wrong idea of the Evangelical Clergy of the preſent day, if he ſuppoſes them to dwell, in their ſermons, on the deep myſteries of election and predeſtination, much leſs of reprobation." (P. 8.) He even hints that, "whether from a fear of their fellow mortals, or from a groundleſs timidity of truſting God with the conſequences of his own truths," they are "ſomewhat deficient in holding forth theſe doctrines." But, with all due deference, we take the liberty to affirm, that our author is here *ſomewhat deficient in candour:* for, whatever may be the Biſhop's experience, WE know that theſe gentlemen are far from deſerving ſo ſevere a reprimand. The doctrines, however, the remarker inſinuates, are ſeldom touched on, except in "ſo far as they are *neceſſarily connected* with other leading eſſential points of the Goſpel, *and of the Calviniſtic ſyſtem*, ſuch as faith, repentance, and real converſion of the heart to God." We are again at a loſs to underſtand our author. He had before (p. 3.) ſtated "faith, repentance, and converſion of the heart to God," as parts of "what is called Calviniſtic divinity." But, without pretending to comprehend the difference between *repentance and converſion of the heart to God*; why, we aſk, are *faith* and *repentance* repreſented as peculiarly connected with the Calviniſtic ſyſtem? Do none but Calviniſts admit or teach the neceſſity of theſe two graces to ſalvation? The honourable Baronet, however, "is ſure that the Apoſtles in almoſt all their epiſtles to the Churches and to individuals, addreſſed themſelves in ſuch terms as would now be deemed the very eſſence of Calviniſm." By our author, who is previouſly diſpoſed

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to ſee every thing through a Calviniſtic medium, they would, doubtleſs, be deemed ſo. But, at preſent, it is ſufficient ſimply to obſerve that numbers of perſons, his equals, at leaſt, in learning and ſagacity, and not his inferiors in honeſty and worth, have thought very differently.

The Biſhop is charged, by Sir R. with totally miſtaking the doctrines which he combats. "In the very firſt inſtance your Lordſhip dreſſes up thoſe [whom] you are pleaſed to call Calviniſts in a moſt frightful garb, and then, by way of defeating them, you overturn a ſyſtem which they do not hold; nay, which *(as charging God with injuſtice)* they abhor and proteſt againſt." (P. 9.) We know not where the Biſhop has given this frightful picture of Calviniſts; for, in the Charge on which our author remarks, there is no picture given of them at all. Sir R. however, like many of his brethren, endeavours, by employing chaſtiſed expreſſions, to ſoften the harſheſt features of Calviniſm. It is neceſſary to attend to the profeſſion of his faith.

He will not "pretend to be wiſe above what is written." He will not "weigh the divine attributes in the balance of *carnal* reaſon, or in the *ſhallow* ſcales of human underſtanding." He will not "curiouſly pry into God's dealings with the Heathen world, nor *aſſert any reprobation that has no reſpect to ſin.*" But he believes "That God, from all eternity, out of his own good pleaſure and ſovereign will, choſe to himſelf a Church or people out of the general maſs of mankind, which he determined to call effectually, &c." (Pp. 9, 10.)

Sir R. we muſt acknowledge, acts wiſely when he declines to weigh the divine attributes in the balance of reaſon. It is, indeed, a trite obſervation that a man is ſeldom againſt reaſon, except when reaſon is againſt him. Yet the attributes of God muſt all be weighed in the balance of reaſon, whether men will or not, becauſe we have no other balance in which to weigh them. Nay in this balance muſt be weighed the truth of Revelation itſelf; and they are the worſt enemies of Revelation who endeavour to ſet it at variance with reaſon. What ſignifies our author's epithet of *carnal*, annexed to reaſon. It is merely an artful rhetorical figure, by which he would depreciate the value and utility of this original light in the mind of man. Reaſon, let Sir R. deſign it as he pleaſes, is ſtill *human* reaſon; and any ſyſtem of divinity which flatly contradicts it, muſt be a falſe and untenable ſyſtem. Such notoriouſly is the ſyſtem of Calvin. This raſh man has filled many pages of his Inſtitutes with inconcluſive anſwers to the objections which were made againſt his blaſphemous doctrine of predeſtination: but at laſt he fairly owns that his principles are irreconcileable with reaſon. "Vere enim Auguſtinus perverſe facere contendit QUI JUSTICIÆ HUMANÆ MODO DIVINAM METIUNTUR." (Inſt. III. 24. 17.) This is the language of folly undoubtedly: for we can meaſure the juſtice of no being otherwiſe than by the notions of juſtice which God himſelf has implanted in us. Yet it certainly furniſhes the only account which can poſſibly be given of the doctrine of

Calvin. It is boldly cutting the knot at once, which cannot be untied.

Our author would evidently be glad, if he could, to throw Calvin's doctrine of reprobation into the ſhade. Such is plainly the object of his ambiguous declaration, "that he does not aſſert any reprobation that has no reſpect to ſin." But Calvin himſelf was more open and ingenuous. He aſcribed reprobation as well as election to "God's own good pleaſure and ſovereign will." He might, indeed, have ſaid, with our author, that his reprobation *had reſpect to ſin*; but it was to *ſin decreed*, like Sir R.'s holineſs, *by the ſovereign will, and produced by the irreſiſtible operation, of God.* "Minime conſentaneum eſt præparationem ad interitum alio transferre quam ad arcanum conſilium Dei." (Inſt. III. 23. 1.) But although Sir R. was lately ſo modeſt that he would not preſume to weigh the attributes of God in the balance of *carnal reaſon*, he quickly acquires more confidence, and pronounces the divine will to be "*holy, juſt*, and *good.*" (P. 10.) This puts us in mind of Calvin's conſtant manner of reaſoning, who, after aſcribing to God ſuch conduct as would diſgrace the moſt cruel and capricious tyrant, has the impudence to contend that ſuch conduct muſt be right, for no other reaſon, but becauſe God is incapable of doing wrong. It is well worth our while to produce a ſpecimen.

"Rurſum excipiunt," he ſays of his opponents, "Nonne ad eam, quæ nunc pro damnationis cauſa obtenditur, corruptionem, Dei ordinatione prædeſtinati fuerant? Quum ergo in ſua corruptione pereunt, nihil aliud quam pœnas luunt ejus calamitatis in quam ipſius prædeſtinatione lapſus eſt Adam, ac poſteros ſuos præcipites ſecum traxit. *Annon itaque injustus, qui creaturis suis tam crudeliter illudit?*"

This is a moſt formidable objection ſurely. Let us now attend to Calvin's anſwer.

"Fateor ſane in hanc, qua nunc illigati ſunt, conditionis miſeriam Dei voluntate decidiſſe univerſos filios Adam: atque id eſt quod principio dicebam, *Redeundum tandem semper esse ad solum divinæ voluntatis arbitrium, cujus causa sit in ipso abscondita.*"

He then impertinently quotes Rom. IX. 20, and adds:

"Negabunt ita *vere* defendi Dei juſtitiam, *sed subterfugium captari, quale habere solent qui justa excusatione destituuntur.* Quid enim hic aliud dici videtur *quam Deo esse potentiam quæ impediri nequeat, quominus, prout libitum fuerit quidvis agat?* Verum longe ſecus eſt. Quæ enim potentior afferri ratio poteſt, quam dum jubemur cogitare *quis sit Deus.* QUOMODO ENIM ULLAM INIQUITATEM ADMITTERET, QUI JUDEX EST ORBIS? Ad Dei naturam ſi proprie pertinet judicium facere, JUSTITIAM IGITUR NATURALITER AMAT, INJUSTITIAM AVERSATUR (Inſt. III. 23. 4.) Dico, cum Auguſtino, *esse a Domino creatos, quos in exitium ituros sine dubitatione, præsciebat,* IDQUE ITA FACTUM QUIA SIC VOLUIT. Cur autem voluerit, non eſſe noſtrum rationem exigere, qui comprehendere non poſſumus: neque convenire ut divina voluntas in controverſiam apud nos deſcendat, de qua quoties habetur ſermo, SUB IPSIUS NOMINE SUPREMA JUSTITIÆ REGULA NOMI-

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NATUR. QUID ERGO DE INIQUITATE QUÆSTIO MOVETUR, UBI JUSTITIA CLARE APPARET?" (Ib. § 5.)

The following paſſage deſerves to be quoted as a precious morſel of genuine Calviniſm:

"Though, in order to accommodate the language of Scripture to our capacities, God frequently complains of the obduracy of ſinners' hearts, and laments their obſtinacy in refuſing to turn from their evil ways and live; yet this is generally by the mouths of his prophets, who, though under the immediate guidance of the Holy Ghoſt, yet expreſs themſelves after the manner of men: not as though God's eternal deſigns and counſels ever were or could be defeated and rendered null and void; but to prove to us more fully the dreadful apoſtacy of human nature, and to leave the impenitent without excuſe." (Pp. 10, 11.)

Sir R., we know, at one period of his life, imagined that, by ſubſtituting the word *præterition* for *reprobation*, he had rendered the ſyſtem of Calvin quite palatable. He would, conſequently, have no ſcruple to ſubſcribe to the following doctrine: "*Ergo quum pari morbo laboremus naturaliter omnes, ſoli illi convaleſcunt quibus medicam manum admovere Domino placuit. Alii, quos juſto judicio prætermittit, in ſuâ putredine tabeſcunt, donec abſumantur.*" (Calv. Inſt. II. 5. 3.) Theſe laſt unhappy perſons, then, have no power to turn from their evil ways, becauſe God will not convert them by irreſiſtible grace. Yet he mocks them with his precepts, with his promiſes, with his expoſtulations, as if every thing depended on themſelves! And, by this means, he leaves them *without excuſe*, for not doing that which he himſelf has rendered them incapable of doing! Good heavens! what a picture of the Father of mercies! Do we condemn the heathens for aſcribing to their gods the imperfections of men? Alas! we ſpeak it with horror; but the Calviniſts paint theirs with the features of the devil. Yet they would be thought the only Chriſtians who are actuated by zeal for the glory of God, and for the honour of his name! We earneſtly recommend to the notice of our readers, and to that of the reſpectable ſenator, who muſt have overlooked it, the following note in p. 15, of the Biſhop's Charge.

"It ſeems to be forgotten by Calviniſts, while they ſtrenuouſly aſſert the doctrine of predeſtination to eternal happineſs or miſery, as neceſſarily following from the belief in an omnipotent and immutable being, that the doctrine of conditional ſalvation, for which we contend, muſt originate ſolely in the will of God. This queſtion is ſometimes argued by our opponents as if we conſidered men as ſelf-created independent beings, capable of counteracting the deſigns of God. But are not the conditions of ſalvation of divine appointment? Are not the powers of performing theſe conditions divine gifts? What have we that we have not received? If a law be made that death ſhall be the conſequence of any particular crime, (theft, for example,) is not a man who ſteals as much ſentenced to the puniſhment of death by *a decree* promulgated by abſolute authority, as a ſlave condemned to die by the order of his maſter, without having done any thing worthy of death? *The ſlave had no means of eſcaping death. The thief, if he had not ſtolen, would*

*would not have been punished by the law. In one case, the death of the man proceeds from the will of a capricious tyrant; in the other, from the transgression of a known law; but this law originated in the will of the sovereign.*"

Sir R. honours with the epithets of *falſe*, *cruel* and *unjuſt* the charge which, he ſays, is ſo commonly brought, by men of perverſe minds, againſt thoſe whom they call Calviniſts, as if they held, "If I am elected, I ſhall be ſaved, do what I will; if I am reprobated, I ſhall be damned, do what I can." And he inſiſts that "there never was a Calviniſt upon earth who held ſuch an horrible opinion, or uſed ſuch blaſphemous language." (P. 11.) But the worthy Baronet is utterly miſtaken. *Many* Calviniſts have uſed ſuch language: and, if there are any who do not uſe it, they act inconſequentially and abſurdly; for it is the true and legitimate inference from their principles. On this ſubject we have ſo often delivered our ſentiments (particularly Vol. XIX. Pp. 18, 19;) that it would be wholly ſuperfluous to reſume it here. But we cannot help thinking that our author's ideas are, in one reſpect, not very clear. In one place he tells us that Calviniſts, it is true, aſſert the doctrine of predeſtination to life; "but then," he ſays, "there is *firſt* a predeſtination to holineſs in the way to that life." (P. 12.) Yet, in the very next page, he aſſures us that "the ſinner muſt be accepted himſelf, *before* any of his works or duties can be ſo." He adds, in the ſpirit of quibbling ſo natural to him: "and, therefore, all they who talk of bringing *conditions* in their hands, are not well aware of the *ſad condition* which all men are naturally in." (P. 13.) The honourable Baronet will, perhaps, allow us, for once, to adopt his own witty ſtyle; and we, therefore, take the liberty to tell him that, according to the uniform doctrine of Scripture, as interpreted by the whole Church of Chriſt, an inſignificant handful of Calviniſts excepted, all they who do not bring the *requiſite conditions* in their hands, or rather in their hearts, will find themſelves in *a ſad condition* at laſt. This important doctrine of conditional juſtification has been ſo fully eſtabliſhed by many able writers, and particularly, of late, by Daubeny and Pearſon, that all controverſy concerning it, we flattered ourſelves, had been at an end. But Sir R. we preſume, does not deign to peruſe the heterodox productions of anti-Calviniſtic writers.

Our author ſays of man, "There is nothing in him but *reſiſtance*, till of unwilling he is made willing by the power of ſovereign grace." (P. 13.) This, to be ſure, is unadulterated Calviniſm, as may be ſeen from our quotations from Calvin's Inſtitutes II. 3, 10. and II. 3, 11. given in p. 11. of our XIX Volume. The Church of England truly teaches, (Art. X.) that "the condition of man is ſuch that he cannot turn and prepare himſelf *by his own natural ſtrength and good works to faith and calling upon God.*" She accordingly declares that "we have no power to do good works pleaſant and acceptable to God, WITHOUT *the grace of God by Chriſt.*" But Sir Richard Hill and Calvin contend that WE have no power even WITH the grace of God

God by Chriſt. The following is Calvin's explanation of Phil. II. 12, 13. "*Agendi quidem partes illis aſſignat*, ne indulgeant carnis torpori: ſed metum et ſolicitudinem præcipiens, ſic eos humiliat, ut meminerint *hoc ipſum quod agere jubentur proprium eſſe Dei opus.*" Nothing can be more falſe than this aſſertion; for their danger aroſe from this circumſtance alone, that the WORK WAS THEIR OWN. Calvin, however, adds, "Quo diſerte exprimit [apoſtolus] *paſſive (ut ita loquar,) agere fideles*, quatenus e cœlo ſuggeretur facultas, ut nihil ſibi prorſus arrogent." (Inſt. II. 5, 11.) Do we wrong the Calviniſts, then, when we ſay that they make man *a mere machine*, only an intelligent one? This is preciſely the *top* of Academicus Junior (Anti-Jac. Rev. XIX. 10.). THE FAITHFUL ACT PASSIVELY!

Yet our author declares, in the next page, that "in all this great work of converſion *there is no compulſion whatever laid on the will, which under grace as freely chooſes the good, as under nature it freely choſe the evil.*" (P. 14.) It is perfectly aſtoniſhing that the worthy Baronet could be ſo weak as to hazard ſuch an unfounded poſition. If he underſtands, at all, the ſyſtem of his Maſter, he muſt know that it admits of no *freedom* in man, whether in a ſtate of nature or of grace. He is equally the play-thing of *inevitable neceſſity*, whether he does good, or whether he does evil. See our Review of Academicus's Remarks, Vol. XIX. Pp. 140—143.

Our author next calls the Biſhop to account for uſing the expreſſion "*merit* or *demerit* in the objects of God's favour." He thinks that this idea "cuts up, by the very root, the whole Goſpel plan of ſalvation by grace through faith." (P. 15.) Yet our author's antipathy to the term *merit* ariſes, we think, from his not attending to a very plain and obvious diſtinction. The works of man, it is evident, poſſeſs no *abſolute* worth, in conſequence of which they might challenge, as of right, an adequate reward: and, in this reſpect, they are preciſely on a footing with the works of all other created intelligent beings. Yet theſe ſame works have a *relative* worth, as performed in obedience to the divine command, and are entitled to reward by the gracious tenour of the covenant of redemption. It is, therefore, very poſſible (though contrary to the opinion of Sir Richard Hill) to talk of "the divine bleſſings as diſpenſed according to the *worthineſs* or *unworthineſs* of the object (p. 15.)," without being either "*preſumptuous*" or "*popiſh*," and, certainly, without "cutting up by the root the whole Goſpel plan of ſalvation by grace through faith." Some years have elapſed ſince this very point was moſt clearly ſtated, in a publication addreſſed to our author by that ſound and excellent churchman Mr. Daubeny. But the good Baronet reſembles Goldſmith's Village Schoolmaſter; "for even though vanquiſhed, he can argue ſtill:" and that without ſo much as condeſcending to notice that any anſwer has been given to his arguments. On this ſubject our readers will find our ſentiments expreſſed at ſome length, Anti-Jac. Rev. Vol. XV. Pp. 126, &c.

The Old Member then proceeds to the authorities which his Lord-

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ſhip has brought in favour of univerſal redemption. His obſervations on this ſubject are prefaced by a moſt extraordinary declaration. "I am inclined," he ſays, "to think [that] your Lordſhip will have proved much more than you intended, and thereby will have made way not only for univerſal RETRIBUTION, the ſalvation of devils and damned ſpirits not excepted. What a comfortable idea to all thoſe who delight in ſin!!!" (P. 15.) What the honourable member means, in this place, by *univerſal retribution*, we find it difficult to determine. The phraſe, we thought, had ſignified "to reward or puniſh all men according to their actions." That the righteous Judge of the univerſe will do ſo is ſo clearly the doctrine of Scripture, that he who diſbelieves it, deſerves not, undoubtedly, to be called a Chriſtian. "God will render to every man according to his deeds." (Rom. ii. 6.) Yet it would not, we acknowledge, greatly ſurprize us to find Sir R. denying this doctrine: for Calvin, unqueſtionably, did not believe it, and is at pains to explain away thoſe paſſages of Scripture in which it is contained. (See Inſt. III. 18. 1. and Anti-Jac. Rev. XIX. 143, 144.) But the Baronet's language, if thus explained, has no conſiſtency. For God's "rendering to every man according to his deeds," can hardly imply "the ſalvation of devils and damned ſpirits;" nor is it ſurely a very "comfortable idea to thoſe who delight in ſin." We were once inclined to ſuppoſe that Sir R. had written RESTITUTION, and that *retribution* was an error of the preſs, but we meet with the phraſe ſeveral times repeated, and always in the ſame apparent ſenſe. (See particularly Pp. 26. 31.) We muſt therefore conclude that the old member of parliament annexes to the laſt of theſe words the ſame conception which other men annex to the firſt of them. *Univerſal reſtitution*, indeed, in one reſpect, completely harmonizes with the ſpirit of his remarks. It undoubtedly includes the "ſalvation of devils and damned ſpirits." But it would not be very eaſy, we think, to ſhew by what proceſs this doctrine flows from that of *univerſal redemption*. Our author, however, has, in this place, favoured us with an admirable ſpecimen of Calviniſtic charity. He hints, in no equivocal terms, his perſuaſion *that all who hold univerſal redemption delight in ſin!* Whatever may be Sir R.'s preſent tenets, he once taught that God can ſee no ſin in his ſaints, and that David's ſalvation was, in no degree, endangered by the heinous crimes of adultery and murder. Theſe, indeed, are true Calviniſtic principles, reſulting immediately from the precious doctrine of the indefectibility of grace. We, therefore, leave it to all the world to judge whether Calviniſts or Anti-Calviniſts hold up the moſt comfortable ideas to thoſe who delight in ſin.

Sir R. ſays, "thoſe places of Scripture and our Church in which the words *all*, *all men*, *all the world*, the *whole world*, *all mankind*, *every man*, &c. occur, have been often brought forward by Pelagians and Arminians, and ſo often anſwered by orthodox writers, that to go over this beaten ground of controverſy can anſwer no profitable

fitable purpoſe whatever." (P. 16.) This broad and general aſſertion, it is evident, is juſt equivalent to nothing at all. But our author examines a few of the texts alleged by the Biſhop, in a learned note which requires ſome attention. The firſt is John xii. 32. on which he obſerves, "it can never be ſuppoſed that the whole human race were meant, when we ſee ſo very few drawn unto him." This is curious reaſoning ſurely, as if thoſe who hold univerſal redemption inſiſted that all men ſhould be finally ſaved whether they will or not. "But, by conſidering the force of the expreſſion, 'no man can come unto me, except the Father, which hath ſent me, draw him;' the paſſage, our author thinks, admits of an eaſy elucidation; and the *all men* evidently are confined to all ſuch as, by the drawings of the Father, through the Spirit, are ſavingly brought unto the Son." We believe as firmly as Sir R. H. that all who are ſavingly brought to the Son, are drawn by the Father through the Spirit. But we alſo believe with St. Chryſoſtom, notwithſtanding Calvin's note of reprobation, (ſee p. 11 of our XIXth Vol.), that "*quem trahit, volentem trahit*;" and Sir R. ill underſtands the ſentiments of Anti-Calviniſts, if he think that, becauſe Chriſt died for all, they maintain that all ſhall, therefore, be *ſaved in ſpite of themſelves*. But whence ariſes Sir R.'s confidence that "*ſo very few*" are drawn to Chriſt? Perhaps the worthy Baronet confines the number to thoſe who are the genuine profeſſors of Calviniſm. If ſo, we are convinced that, in the preſent day, Calvin's own calculation of thoſe who ſhall be ſaved would be greatly too high; for, inſtead of *one-fifth*, we do not believe that his diſciples amount to *one-hundredth* part of thoſe who enjoy the light of the Goſpel. (See Inſt. III. 24. 12.)

The next text is Heb. ii. 9. which aſſerts that our Saviour "taſted death for every man." On this text our author's commentary is inexpreſſibly curious. "I am ſure," he ſays, "the learned prelate need not be told that the words *every man* are not to be found in the original, which is υπερ παντος *for all*; and what theſe *all* are, the context fully explains, viz. all thoſe *many ſons who ſhould be brought to glory*, being ſanctified (and *ſet apart*) for that purpoſe." (P. 17.) This, we think, is inimitable: for, 1. It is certain that our author's Greek grammar muſt be very different from ours, in which (notwithſtanding the moſt diligent ſearch) we can find no inſtance of any prepoſition governing the *nominative*. 2. The learned Baronet is miſtaken when he aſſerts that the words *every man* are not in the original; for, in all the editions which we have ſeen, the Greek is υπερ παντος. 3. Were it otherwiſe, what would the learned Baronet gain by the reading for which he contends? For where is the difference between ſaying that Chriſt taſted death for *every man*, and that he taſted death for *all men*? And why, even according to our author's own interpretation, may not *every man* mean *every one of thoſe many ſons who ſhould be brought to glory*, as well as *all men* may mean *all thoſe many ſons who ſhould be brought to glory*?

Our author, however, ſtrenuouſly inſiſts on what he calls the "dif-

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ference between univerſality and *all-ſufficiency.*" That our Lord's "one oblation of himſelf once offered, was, *in point of value*, a full, perfect, and ſufficient ſacrifice for the ſins of the whole world, *had it been ſo deſigned*, is what no Calviniſt ever doubted; but that it will be available to any but the elect, or that Church which he purchaſed by his own blood, no Calviniſt ever believed." (P. 27.) It is thus that Sir R. explains our 31ſt article, which ſo clearly expreſſes univerſal redemption. The article, he maintains, was intended only to oppoſe the popiſh doctrine of the maſs. Thus the Baronet, who, as well as his friend Mr. Overton, contends ſo violently for the *literal* and *grammatical* ſenſe of the articles, when he thinks that ſenſe in his own favour, admits any latitude of interpretation when the literal ſenſe is plainly againſt him. Our author alſo ſays, "that there is a univerſal offer or tender of the Goſpel to be made to every creature under heaven, neither the Scripture, the ancient fathers, our Church, nor St. Auguſtine, or Mr. Calvin, nor even the Synod of Dort, do at all deny." (P. 19.) True; but the three firſt ſuppoſe this offer made that all may profit by it if they will: the three laſt convert it into a cruel mockery, ſince, according to them, the greater part of thoſe to whom it is made, are, by the immutable decree of God himſelf, incapable of profiting by it. The miſerable ſhifts to which Calvin was driven in attempting to ſupport his blaſphemous doctrines cannot poſſibly, we imagine, be better illuſtrated than by quoting his ſentiments on the caſe of Judas. Our Saviour's language with regard to Judas is as ſtrong as in any other inſtance whatever. This traitor was among thoſe who were *choſen* by our Lord (Jo. vi. 70), and among thoſe who were *given him by the Father.* (Jo. xvii. 12.) Such phraſes form the very foundation on which Calvin's doctrine of *election* is built. How then, in the caſe of Judas, who was loſt, are they to be reconciled to this doctrine? Why, the former paſſage, ſays Calvin, "*tantum refertur ad munus apoſtolicum.*" Of the latter he gives the following account: "Etſi καταχρηστικη eſt locutio, nullâ tamen ambiguitate laborat." (Inſt. III. 22. 7.) And, again: "Ubi ait Chriſtus neminem periiſſe niſi filium perditionis, *eſt quidem impropria locutio, ſed minime obſcura.*" (Inſt. III. 24. 9.) What is this but to ſay that if, in any inſtance, our Saviour's words are found incompatible with Calvin's doctrines of unconditional election and final perſeverance, he, in that inſtance, *ſpake nonſenſe?* If the obſervation ſhould ſhock the ears of any pious man, let him recollect that it involves only one of the many horrible conſequences which follow from the blaſphemous ſyſtem of Calvin.

As a proof of Archbiſhop Cranmer's Calviniſm, Sir R. tranſcribes the 17th article, without favouring us with a ſingle ſentence of explanation. What purpoſe this could ſerve, but to ſwell the number of his pages, we cannot imagine. Sir R. we knew, conſiders this article as Calviniſtic; and we conſider it as Anti-Calviniſtic. The ſimple quotation of it is evidently, therefore, no argument to either. But when the learned Baronet was writing remarks profeſſedly in anſwer

ſwer to the Biſhop of Lincoln, he ought, ſurely, to have examined, at leaſt, his Lordſhip's interpretation of the article contained in the "Elements of Chriſtian Theology." But Sir R. ſeems to place more dependance on the force of *a pun* than on that of *an argument*. "I doubt not," he ſays, "but that the title and article together are viewed by many as one *monſtrum horrendum, informe, ingens*, (and I am ſure we may add,) *cui lumen ademptum*." (P. 18.) An argument, however, he has: for, ſince the 17th article is plainly Calviniſtic, and the articles cannot be at war with one another, he concludes that the "ſcraps, which his Lordſhip has culled out of ſome of them in favour of univerſal redemption," muſt be Calviniſtic likewiſe. (P. 19.) And when our author has *proved* that the 17th article is Calviniſtic, we ſhall gladly allow that this reaſoning has ſome weight.

The Biſhop has aſſerted, that "not one of the peculiar doctrines of Calviniſm is mentioned in either of the two books of Homilies. The word Predeſtination does not occur from the beginning to the end of the Homilies. The word Election occurs only once, and then it is not uſed in the Calviniſtic ſenſe. The word Reprobation does not occur at all. Nothing is ſaid of abſolute decrees, partial redemption, perſeverance, or irreſiſtible grace." What anſwer does Sir R. make? Inſtead of confuting his Lordſhip's aſſertions by ſpecific appeals to the Homilies themſelves, he refers us to "that moſt able, unanſwered, and unanſwerable work of the late Rev. Auguſtus Toplady, intitled Hiſtoric Proof of the doctrinal Calviniſm of the Church of England, to the pious and learned Dr. Edwards's Veritas Redux, or to the laborious Mr. Prynne's Anti-Arminianiſm." (P. 23.) Of Mr. Toplady, who ſaw Calviniſm every where, and who carried his zeal for partial redemption ſo far as to exclude from the benefits of redemption all who died before our Saviour's paſſion, (ſee Anti-Jac. Rev. XVI. 43.), the authority is not, on this ſubject, very great. But neither from him, nor from Edwards, has our author favoured us with a ſingle extract. We have one, indeed, from Prynne, which we ſhall inſert: "Scripture doth acknowledge but two places after this life; the one proper to the *elect* and bleſſed of God; the other to the *reprobate* and damned ſouls." This paſſage, it is to be obſerved, is produced as a proof THAT OUR HOMILIES ARE CALVINISTIC! It actually, however, proves nothing but that Prynne did not believe in a middle ſtate. It does not even prove Prynne to have been a Calviniſt, unleſs the words *elect* and *reprobate* be uſed by him in a Calviniſtic ſenſe. Our worthy author, indeed, ſeems to have no conception that they can ever be uſed in any other.

Sir R. expreſſes his "utter aſtoniſhment" that the Biſhop ſhould have appealed to the Catechiſm as favouring the doctrine of univerſal redemption. The Baronet's confidence rather alarmed us; for we, too, have frequently appealed to the Catechiſm as deciſive of the Church's doctrine on this ſubject. The paſſage in queſtion, our readers will obſerve, is where the catechumen is taught to ſay, "I learn to believe in God the Son, who hath redeemed me, and all mankind."

kind." We intreat them to attend to the ſingular meaning which Sir R. Hill would put on this plain language; for to the metamorphoſis here produced by the Baronet's magic, there is, certainly, nothing equal in Ovid. The following is his commentary accurately copied! "It is true that God the Son hath redeemed me [ſpeaking as a believing catechumen] and all mankind, [*who are ſaid to be redeemed from among men.*"] (P. 24.) Can our readers, in this ſtrange jargon, recognize the ſimple and perſpicuous doctrines of the Catechiſm? It is eaſy to ſee why Sir R. Hill has foiſted in the words *ſpeaking as a believing catechumen.* He thereby intimates that Chriſt has redeemed none but *the believing*, or, in other words, *Calvin's elect.* An apoſtle, however, aſſures us that our Lord hath bought even thoſe who deny him; and this was clearly the opinion of our reformers: for this Catechiſm is to be repeated by *every child.* But our author's firſt interpolation is nothing compared to his ſecond. What ſenſe can be affixed to the words "*all mankind who are ſaid to be redeemed from among men?*" Our reſpect for Sir Richard will not permit us to call this *abſurd nonſenſe*; but we may certainly be allowed to ſay, that if Calviniſm is to be thus defended, Anti-Calviniſts will have much more to fear from the perſeverance and pertinacity than from the powers of their antagoniſts.

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Our author affirms that he "can draw no middle line between predeſtination," by which he means, of courſe, the predeſtination of Calvin, "and the merit of works." But works, as we have ſaid, though they could neither be the moving nor efficient cauſe of man's ſalvation, have that degree of merit which God, by the gracious tenour of the covenant of grace, has been pleaſed to aſſign them. And if, as the worthy Baronet maintains, "no one man is ſaved becauſe he is better than another," it evidently follows that no man will be damned becauſe he is worſe than another, provided "the Judge of all the earth do right." Sir R. himſelf, therefore, (we ſuſpect without knowing it,) holds principles from which may be fairly inferred, not only univerſal redemption, but univerſal ſalvation alſo.

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*(To be concluded in our next.)*

## Barrow's *Travels in China.*

*(Concluded from p. 77.)*

IN following Mr. Barrow through his intereſting details, on the government, laws, and manners, of this vaſt empire, we find ſome judicious obſervations on the liberty of the preſs, a ſubject peculiarly dear to Britons, and not the leſs ſo for ſome recent attempts to extend the legal reſtrictions upon that ineſtimable privilege to an unwarrantable length. It has hitherto been generally ſuppoſed that a free preſs is a ſure characteriſtic of a free government, and indeed the ſuppoſition is founded on ſolid data; but theory can never be oppoſed to practice; and the practice of China proves that this rule, like all others, has its exceptions, and that a free preſs may, and does, ſubſiſt in a deſpotic government.

"The preſs in China is as free as in England, and the profeſſion of printing open to every one, which is a ſingular circumſtance, and perhaps the only inſtance of the kind, in a deſpotic government. It has uſually been ſuppoſed that, in free countries only where every perſon is equally under the protection, and equally liable to the penalties, of the law, the liberty of the preſs could be cheriſhed; and that it was a thing next to impoſſible, that power, founded on error and ſupported by oppreſſion, could long be maintained where the preſs was free. It was the preſs that in Europe effected the ruin of prieſtly power, by diſpelling the clouds that had long obſcured the rays of truth; and by opening a free acceſs to the doctrines of that religion which, of all others, is beſt calculated for the promotion of individual happineſs and public virtue.

"In China the liberty of the preſs ſeems to excite no apprehenſions in the government. The ſummary mode of puniſhing any breach of good morals, without the formality of a trial, makes a poſitive prohibition againſt printing unneceſſary, being itſelf ſufficient to reſtrain the licentiouſneſs of the preſs. The printer, the vender, and the reader of any libellous publication, are all equally liable to be flogged with the bamboo. Few, I ſuppoſe, would be hardy enough to print reflexions on the conduct of government, or its principal officers, as ſuch publications would be attended with certain ruin. Yet, notwithſtanding all the dangers to which the printing profeſſion is liable, daily papers are publiſhed in the capital, circulating, ſomething like our own, private anecdotes, domeſtic occurrences, public notices of ſales, and the wonderful virtues of quack medicines. We were told that, in one of theſe papers, the Portugueſe miſſionary mentioned in Mr. Grammont's letter got a paragraph inſerted, purporting the great neglect of the Engliſh in having brought no preſents for the prince of the blood, nor for the Emperor's miniſters. This falſe and malicious paragraph was ſaid to be followed by another, inſinuating that thoſe for the Emperor were common articles of little value. Another pretended to give a catalogue of them, and included an elephant about the ſize of a rat, giants, dwarfs, wiſhing pillows, and ſuch like nonſenſe. Theſe, however, and other publications, were induſtriouſly kept from our ſight. Under the generous idea of being the Emperor's gueſts, we were not allowed to purchaſe any thing. He alone was to ſupply our wants, but

but his officers took the liberty of judging what these wants should consist in."

It is true, as Mr. Barrow has observed, that the press contributed essentially, in a former age, to the destruction of superstition and priestcraft; but it is equally true, that at the close of the last century it was used as an instrument for the annihilation of religion, morals, social order, and all the ties and bands by which they are connected with each other, and by which man is connected with them. In this way, and in various other ways, has the French revolution done more essential injury to genuine freedom, than had been done by the combination of all other causes and events, for centuries before.

Despotic and bad as the government of China unquestionably is, its stability in resisting the revolutions of time, for two (if not for four) thousand years, is a striking proof of its adaptation to the manners and habits of the people. Whether the latter have flown from the former, or the former from the latter, is of no consequence to the question of adaptation; it is most certain that they must be well adapted to each other. We are given to understand, however, that the Chinese are discontented with the existence of a Tartarian dynasty.

"Partial insurrections occasionally happen, but they are generally owing to the extreme poverty of the people which, in seasons of scarcity and famine, compels them to take by violence the means of subsisting life, which otherwise they could not obtain. To this cause may be referred the origin of almost all the commotions recorded in their history, through some of which, when the calamity became general, the regular succession has been interrupted, and even changed. We were told, however, by our Chinese attendants, that certain mysterious societies did exist in some of the provinces, whose chief object was to overturn the Tartar government; that they held secret meetings, in which they gave vent to their complaints against Tartar preponderancy, revived the memory of ancient glory, brooded over present injuries, and meditated revenge. If even this be the case, the present state of society is little favourable to their views. Nor indeed would a revolution be a desirable event for the Chinese themselves. It could not fail of being attended with the most horrible consequences. The Tartar soldiers would be tired with slaying, and millions that escaped the sword must necessarily perish by famine, on the least interruption of the usual pursuits of agriculture; for they have no other country to look to for supplies, and they raise no surplus quantity in their own."

These people, who never aspire to have a voice in the government, have no notion that they possess any political rights. They would, therefore, have been very much astonished at the novel doctrine of that mischievous incendiary, Paine, had his works been introduced among them; but we learn, from Mr. Barrow, that though the attempt to introduce them was made, it did not succeed.

"When the mischievous doctrines of Tom Paine, expounded in his 'Rights of Man,' were translated into various languages and indus-

riouſly attempted to be propagated among the eaſtern nations, by means of French emiſſaries; when one of thoſe aſſiduous diſturbers of the peace of mankind had actually ſucceeded in furniſhing the Seiks with an abſtract of this precious work in their own language, he next turned his attention to the vaſt empire of China, a glorious theatre for thoſe zealous coſmopolites to play their parts in, if they could once contrive to ſuit their drama to the taſte of the people. The experiment, however, failed of ſucceſs. The golden opinions of Tom Paine could not be transfuſed into the Chineſe language; and theſe unfortunate people underſtood no other but their own; ſo that three hundred and thirty-three millions were doomed to remain in ignorance and miſery on account of their language being incapable of conveying the enlightened doctrines of Tom Paine."

The peace eſtabliſhment of the Chineſe army is ſtated to amount to no leſs than 18,00,000 men; one million infantry, and eight hundred thouſand cavalry; the annual coſt of which is nearly fifty millions ſterling. The civil eſtabliſhment coſts nearly two millions; and the ſurplus of the revenue, exceeding fourteen millions, is appropriated to the Emperor's eſtabliſhment.

At the cloſe of this chapter (the 7th) the author ſpeaks more openly of the diſaffection of the Chineſe.

"Whether this moſt ancient empire among men will long continue in its ſtability and integrity, can only be matter of conjecture, but certain it is, the Chineſe are greatly diſſatisfied, and not without reaſon, at the imperious tone now openly aſſumed by the Tartars; and though they are obliged to cringe and ſubmit, in order to riſe to any diſtinction in the ſtate, yet they unanimouſly load them with

"Curſes, not loud, but deep, mouth-honour, breath *."

Whenever the diſmemberment or diſlocation of this great machine ſhall take place, either by a rebellion or revolution, it muſt be at the expence of many millions of lives. For, as is well obſerved by Lord Macartney, "A ſudden tranſition from ſlavery to freedom, from dependence to autho-

* The laſt accounts, indeed, that have been received from China, are rather of an alarming nature. A very ſerious rebellion had broken out in the weſtern provinces, which had extended to that of Canton, the object of which was the overthrow of the Tartar government. It was known for ſome years paſt, as I before obſerved, that certain ſecret ſocieties were forming in the different provinces, who correſponded together by unknown ſigns, agreed upon by convention, but they were not conſidered to be of that extent as to cauſe any uneaſineſs to the government. It appears, however, that not fewer than forty thouſand men had aſſembled in arms in the province of Canton, at the head of whom was a man of the family of the laſt Chineſe Emperor, who had aſſumed the Imperial Yellow. Theſe rebels, it ſeems, are conſiderably encouraged in their cauſe by a prophecy which is current among the people, that the preſent Tartar dynaſty ſhall be overturned in the year 1804. The exiſtence of ſuch a prophecy may be more dangerous to the Tartar government than the arms of the rebels, by aſſiſting to bring about its own accompliſhment.

rity, can ſeldom be borne with moderation or diſcretion. Every change in the ſtate of man ought to be gentle and gradual, otherwiſe it is commonly dangerous to himſelf, and intolerable to others. A due preparation may be as neceſſary for liberty, as for inoculation of the ſmall pox, which, like liberty, is future health, but without due preparation, is almoſt certain deſtruction. Thus then the Chineſe, if not led to emancipation by degrees, but let looſe on a burſt of enthuſiaſm, would probably fall into all the exceſſes of folly, ſuffer all the paroxyſms of madneſs, and be found as unfit for the enjoyment of rational freedom, as the French and the negroes."

The eighth Chapter opens with ſome remarks, perfectly juſt in themſelves, and certainly very natural for perſons ſo ſituated as were our author and his companions to make.

"The ſuſpicious and watchful conduct of the Chineſe government towards ſtrangers was ill ſuited to the free and independent ſpirit of Britons. Confined within the limits of their hotel, the populous capital of China was to them little better than a deſert. It was, therefore, leſs painful to be obliged to quit a place which they could conſider in no other light than as an honourable priſon, and to take leave of a people, whoſe general character ſeemed to be ſtrongly marked with pride, meanneſs, and ignorance. After having paſſed ſome time in a nation, where every petty officer is a tyrant, and every man a ſlave, how doubly precious do the bleſſings of that true liberty appear, which our happy conſtitution affords to every one the means of enjoying at home; where property is ſecured from violence, and where the life of the meaneſt ſubject is equally protected with that of the prince. Let thoſe viſionary men, who amuſe themſelves in building Utopian governments, and thoſe who, from real or fancied injury or neglect, feel the chagrin of diſappointment, viſit other countries, and experience how juſtice is adminiſtered in other nations; they will then be taught to confeſs that real liberty exiſts only in Great Britain—in that happy iſland where, to uſe the expreſſion of an eminent writer on the laws of nations *, 'an enlightened piety in the people is the firmeſt ſupport of lawful authority; and in the ſovereign's breaſt, it is the pledge of the people's ſafety, and excites their confidence.'

"Impreſſed with ſuch ſentiments, on the evening of the 7th of October I rode through the ſtreets of Pekin, for the laſt time, in company with Mr. Maxwell. We were quite alone, not a ſingle Chineſe ſervant, nor ſoldier, nor officer to conduct us; yet we had no difficulty in finding our way. We paſſed through the broad ſtreets of this capital from one extremity to the other without the leaſt moleſtation, or, indeed, the leaſt notice. We could not forbear remarking the extraordinary contraſt, that the two greateſt cities in the world exhibited at this hour of the day. In the public ſtreets of Pekin, after five or ſix o'clock in the evening, ſcarcely a human creature is ſeen to move, but they abound with dogs and ſwine. All its inhabitants, having finiſhed the buſineſs of the day, are now retired to their reſpective homes to eat their rice, and, agreeably with the cuſtom of their great Emperor, which to them is a law, to lie down with the ſetting ſun; at which time in London, the crowd is ſo great, from Hyde

* Vattel.

Park Corner to Mile End, as to interrupt each other. In Pekin, from the moment the day begins to dawn, the buzz and the buſtle of the popula is like that of a ſwarm of bees; whilſt, on the contrary, the ſtreets London at an early hour in the morning are nearly deſerted. At eight the evening, even in ſummer, the gates of Pekin are ſhut, and the ke ſent to the governor, after which they cannot be opened on any co ſideration."

There are no inns, nor accommodations of any kind for trave lers by land, in China; and the officers of ſtate, in their excurſion invariably make uſe of the places appropriated for religious worſhi Theſe too are ſanctuaries employed for other purpoſes; for the re ception of vagrants and gamblers, who invade the very altar itſel Though the prieſts, who receive no ſupport from the governmen are, it would ſeem, compelled to tolerate theſe abuſes, as a means o ſubſiſtence, yet they are very far from affording encouragement t ſuch vicious practices.

"There is a decency of behaviour, a ſort of pride and dignity in th deportment of a Chineſe prieſt, that readily diſtinguiſh him from the vu gar. The calumnies, which ſome of the Roman Catholic miſſionaries hav ſo induſtriouſly circulated againſt them, ſeem to have no foundation i truth. The near reſemblance of their dreſs and holy rites to thoſe of the own faith was ſo mortifying a circumſtance, that none of the miſſionarie I converſed with could ſpeak with temper of the prieſts of China. could not even prevail on our interpreter of the *propaganda fide*, who fi manifeſted a predilection for the cuſtoms of his country in every other re ſpect, to ſtep into the temple where the altar was placed; nor could he b induced, by any perſuaſion, to give or to aſk an explanation of their myſte rious doctrines."

Mr. Barrow enters into a brief expoſition of the religious notion and morals of *Confucius*, of which he ſpeaks in terms of high com mendation; but when he ſuggeſts that, though Confucius taught th doctrine of Predeſtination and enforced the obſervance of it, h *might have been aware of its folly and abſurdity*, we cannot but thin that he trifles with his readers, and diſplays more brilliancy of ima gination than ſolidity of judgment. We cannot follow our autho in his account of the religion of the Chineſe, but we ſhall extra one paſſage in which he defends them (with what ſucceſs our reader will decide for themſelves) againſt a charge of Atheiſm, preferr againſt them by certain Romiſh miſſionaries.

"The miſſionaries in their writings have endeavoured to impreſs th world with an idea that the Chineſe, and particularly the Confucionii are Atheiſts; that they diſbelieve in a future ſtate of exiſtence; and th they are the victims of a ſenſeleſs ſuperſtition. Nothing can be more unju than ſuch an accuſation. Could *Caung-ſhee* be an Atheiſt, when he inſcribe with his own hands the Jeſuit church in Pekin,

'To the only true principle of all things,' &c.

And can a people be juſtly accuſed of a diſbelief in a ſtate of future e iſtenc

ſilence, when the whole nation, of what ſect ſoever, preſents its offerings at ſtated ſeaſons to the *ſpirits* of its departed anceſtors? Does the ejaculation, 'Let thy ſpiritual part deſcend and be pleaſed with this our reſpect which we now humbly offer to thee!' convey any ſuch ſuppoſition? And of all others, the miſſionaries ought to have been the laſt to accuſe the Chineſe of ſenſeleſs ſuperſtitions. Surely it is not more repugnant to reaſon, nor leſs conſonant with human feelings, to offer grateful gifts to the manes of deceaſed parents and friends, than to fall down before the Virgin Mary and the thouſand ſaints whom caprice or cabal have foiſted into their calendar, and of whoſe hiſtory and actions even their votaries are totally ignorant? Chineſe ſuperſtition, in this reſpect is, to ſay the worſt of it, an amiable weakneſs. If the ſuppoſition be allowed that beings who have departed this life may poſſeſs an influence over remaining mortals, it is ſurely more natural to addreſs thoſe whoſe care and kindneſs had already been felt, than thoſe of whom we have no further knowledge than the name. There is perhaps no ſtronger incentive to virtuous actions, nor a more effectual check againſt vicious purſuits, than the idea that the departed ſpirit of a beloved parent may continue to watch over and direct our conduct. The Chineſe, at all events, are not illiberal in their ſuperſtitions: they made not the leaſt difficulty in allowing the corpſe of one of our artiſts, who died at *Tong-tchoo*, though a Chriſtian, and conſequently in their opinion a heretic, to be depoſited in the midſt of their public burying ground. With as little reaſon does an angry miſſionary complain of the dreſſes and ceremonies of their prieſts, as they certainly borrowed nothing from the Catholics, who, on their part, are much indebted to the heathen Greeks for a great part of the paraphernalia of their own religion. 'There is no country,' ſays he, 'where the devil has ſo ſucceſsfully counterfeited the true worſhip of the holy church. Theſe prieſts of the infernal ſpirit wear long looſe gowns, exactly reſembling thoſe of ſome of the fathers of the church; they live in temples like ſo many monaſteries, and they chaunt in the ſame manner as with us."

It does not, however, clearly appear, from the ſtatement of Mr. Barrow, whether the Chineſe of the preſent day are Atheiſts, Theiſts, or Polytheiſts; and, certainly, the admiſſion, at the concluſion of this chapter, is not calculated to inſpire very favourable notions of their religious principles, whatever they may be.

"From the ſhort view I have here taken of the different ſects, I think it may juſtly be concluded that the primitive religion of China no longer exiſts, or exiſts only in a corrupted ſtate; that there is at preſent no national nor ſcarcely a ſtate religion: and that the articles of faith are as various as the modes of worſhip; in all of which the people appear to be rather actuated by the dread of evil in this life, than by the fear of puniſhment in another: that the duties they perform are more with a view to appeaſe an angry deity and to avert impending calamities, than from any hope of obtaining a poſitive good: that they rather conſult or enquire of their gods what may happen, than petition them to accompliſh or avert it; for a Chineſe can ſcarcely be ſaid to pray; he is grateful when the event proves favourable to his wiſhes; petulant and peeviſh with his gods when adverſe.

"Little as the prieſts, or the numerous noviciates that are found in all the principal temples, are employed in the duties of their office, or in

worldly concerns, they are not less uncleanly in their persons and their apartments than those are whose time is taking up in providing for the necessities of life. The room, in which some of us *should* have slept, was so full of scorpions and scolopendras, and they crept in such numbers into our beds, that we were fairly driven out and obliged to swing our cots in the open air between two trees. Here we were not much less annoyed by myriads of musquitoes and the unceasing noise of the chirping cicadas, which continued without intermission until the still more noisy *gong* announced the break of day, and summoned the holy men to their morning devotions."

These miserable priests indeed appear to gain more by a practice which *we* punish with imprisonment, *fortune-telling*, than by the discharge of their spiritual duties.

On his return, Mr. Barrow had a better opportunity of observing the interior of the country than on his journey to Pekin, and his very interesting description of it, impresses us with very strong ideas of the vast population of this mighty empire; as well as of the striking beauty of various parts of it. The appearance of the country and of its inhabitants gradually improved as our traveller approached the southern provinces of China. Under the walls of *Yang-tchoo-foo*, situate on the river *Yang-tse-kiang*, which is there two miles in width, a thousand vessels of different descriptions were lying; and the surrounding scenery, according to Mr. B.'s account, must be delightful.

"The numerous islands rising out of the river and covered with verdure, the multitude of ships of war, of burden and of pleasure, some gliding down the stream, others sailing against it; some moving by oars and others lying at anchor; the banks on either side covered with towns and houses, as far as the eye could reach, presented a prospect more varied and cheerful than any that had hitherto occurred. Nor was the canal, on the opposite side, less lively; for two whole days we were continually passing among fleets of vessels of different constructions and dimensions, those belonging to the revenue department being the largest, each capable of carrying, at least, two hundred tons. Cities, towns and villages were continued along the banks without intermission: and vast numbers of stone bridges were thrown across the canal, some having one, some two, and others three arches. The face of the country was beautifully diversified with hill and dale and every part of it in the highest state of cultivation. The chief produce was that particular species of cotton, of a yellowish tinge, known in Europe by the name of nankin.

"The suburbs of *Sou-tchoo-foo* employed us full three hours in passing before we reached the walls of the city, where a multitude of vessels were lying at anchor. The numerous inhabitants that appeared upon and without the walls of this extensive city, were better dressed and seemed to be more contented and cheerful, than we had yet observed them in any other place. For the most part they were cloathed in silk. The ladies were here dressed in petticoats and not in trowsers, as they had hitherto appeared to the northward. The general fashion of the head-dress was a black satin cap with a triangular peak, the point descending to the root of the nose, in the middle of which, or about the centre of the forehead, was a crystal

a cryſtal button. The whole face and neck were waſhed with a preparation of white lead and the cheeks highly rouged; and two vermillion ſpots, like wafers, were particularly conſpicuous, one on the centre of the under lip and the other on the chin. Their feet were univerſally ſqueezed down to an unnatural ſize. Few females were ſeen among the immenſe crowds that the novelty of the ſight had brought together, but great numbers had aſſembled in the houſes and particularly on board the pleaſure or paſſage yachts, with the intention of ſatisfying their curioſity. The ſuperior ſtyle of dreſs and the appearance of the women in public at this place, ſo different from the general cuſtom of the country, could only be explained to us by the writings of the Chriſtian miſſionaries, who obſerve that the concubines of mandarins and men of property are chiefly procured from the cities of *Yang-tchoo* and of *Sou-tchoo*, where they are educated in the pleaſing arts of ſinging, muſic and dancing and every other accompliſhment ſuitable to women of ſuperior rank, in order to render them the more agreeable and faſcinating. That ſuch women are generally purchaſed by perſons engaged in the trade, in different parts of the country, and trained in theſe cities, where they are diſpoſed of to the higheſt bidder, '*this being the principal branch of trade that is carried on in those two cities.*' How do theſe holy men reconcile ſo infamous a traffic among a people whom they have adorned with every virtue? a people whom they have rendered remarkable among nations for their filial piety! Is there on earth a crime more revolting againſt civilized nature, or more deteſtable to civilized ſociety, than that of a parent ſelling his own child and conſigning her, expreſsly and voluntarily, into a ſtate of proſtitution? Thoſe unfortunate wretches who, in Europe, have by any accident reduced themſelves to that degraded and deplorable condition of becoming ſubſervient to the pleaſures of a man, whom they probably deteſt, are generally the objects of pity, however their conduct may be diſapproved; but a parent, who ſhould be the cauſe of reducing them to ſuch a ſtate, would be execrated; but the aſſertion is as abſurd as ridiculous, and the writer muſt have been very credulous to ſuppoſe, that the *principal trade* of one of the largeſt cities in the world, whoſe population cannot be leſs than a million of ſouls, ſhould conſiſt in buying and ſelling ladies of pleaſure. Buying females in the legal way is certainly the greateſt branch of trade throughout China, as every woman there is bought and ſold. Theſe reverend gentlemen likewiſe inform us, with great indifference, that if a man be deſirous of having a male child and his wife ſhould happen to be barren, he will purchaſe one of theſe concubines for the ſole purpoſe of getting an heir; and, when this is accompliſhed, he either provides her with a huſband, or turns her adrift. Such are the moral virtues of the Chineſe, compared with whom all other nations have been accounted barbarous *.

In the province of *Tche-kiang*, where cultivation is in the higheſt ſtate, and the population immenſe, a conſiderable quantity of tea is

* It may be obſerved of almoſt all the writings of the miſſionaries concerning China, that virtues of ſo trifling a nature as hardly to deſerve the name, have met their unqualified praiſe, whilſt enormous vices have either been palliated or paſſed over in ſilence.

produced,

produced, though, from the low price which it bears, it would appear to be ſcarcely worth the trouble of growing.

"The preparations of ſome of the finer kinds of this article are ſaid to require that every leaf ſhould be rolled ſingly by the hand; particularly ſuch as are exported to the European markets. Beſides this, there are many proceſſes, ſuch as ſteeping, drying, turning, and packing, after it has been plucked off the ſhrub leaf by leaf. Yet the firſt coſt in the tea provinces cannot be more than from fourpence to two ſhillings a pound, when it is conſidered that the ordinary teas ſtand the Eaſt India Company in no more than eight-pence a pound; and the very beſt only two ſhillings and eight-pence. Nothing can more clearly point out the patient and unremitting labour of the Chineſe, than the preparation of this plant for the market. It is a curious circumſtance that a body of merchants in England ſhould furniſh employment, as might eaſily be made appear, to more than a million ſubjects of a nation that affects to deſpiſe merchants, and throws every obſtacle in the way of commercial intercourſe."

In diſcuſſing the much agitated queſtion of the population of China, Mr. Barrow gives the abſtract of a Cenſus taken the preceding year, and ſupplied by one of the conductors of the embaſſy; by which the population is made to amount to *three hundred and thirty-three millions*, and the country to contain *twelve hundred and ninety-ſeven thouſand, nine hundred and ninety-nine ſquare miles.* Though Mr. B. does not believe this ſtatement to be ſtrictly accurate, yet he has no doubt of its having been drawn up from authentic materials; and he ſhews that the country is very capable, from its extent, of affording ſubſiſtence to ſuch an enormous population.

"There is, perhaps, no country where the condition of the peaſantry may more juſtly be compared with thoſe of China than Ireland. This iſland, according to the laſt ſurvey, contains about 17,000,000 Engliſh acres, 730,000 houſes and 3,500,000 ſouls; ſo that, as in Great Britain, each individual averages very nearly five acres and every family five and-twenty. An Iriſh cottager holds ſeldom more than an Iriſh acre of land, or one and three-quarters Engliſh nearly in cultivation, with a cow's graſs, for which he pays a rent from two to five pounds. Thoſe on Lord Macartney's eſtate at Liſſanore have their acre, which they cultivate in diviſions with oats, potatoes, kale, and a little flax; with this they have beſides the full paſturage of a cow all the year upon a large waſte, not overſtocked, and a comfortable cabin to inhabit, for which each pays the rent of three pounds. The cottager works perhaps three days in the week, at nine-pence a-day; if, inſtead of which, he had a ſecond acre to cultivate, he would derive more benefit from its produce than from the product of his three days' labour *per* week; that is to ſay, provided he would expend the ſame labour in his tillage. Thus then, ſuppoſing only half of Ireland in a ſtate of cultivation and the other half paſturage, it would ſupport a population more than three times that which it now contains; and as a century ago it had no more than a million of people, ſo within the preſent century, under favourable circumſtances, it may increaſe to ten millions. And it is not unworthy of remark, that this great increaſe of population in Ireland

Ireland has taken place ſince the introduction of the potatoe, which gives a never-failing crop.

"I am aware that ſuch is not the common opinion which prevails in this country, neither with regard to Ireland nor China; on the contrary, the latter is generally ſuppoſed to be overſtocked with people; that the land is inſufficient for their maintenance, and that the cities ſtand ſo thick one after the other, eſpecially along the grand navigation between Pekin and Canton, that they almoſt occupy the whole ſurface. I ſhould not, however, have expected to meet with an obſervation to this effect from the very learned commentator on the *voyage of Nearchus*, founded on no better authority than the crude notes of one *Æneas Anderſon*, a livery ſervant of Lord Macartney, vamped up by a London bookſeller as a ſpeculation that could not fail, ſo greatly excited was public curioſity at the return of the Embaſſy. I would not be thought to diſparage the authority on account of its being that of a livery ſervant; on the contrary, the notes of the meaneſt and dulleſt perſon, on a country ſo little travelled over, would be deſerving attention before they came into the hands of a *book-dreſſer*; but what dependence can be placed on the information of an author who ſtates as a fact, that he ſaw tea and rice growing on the banks of the *Pei-ho*, between the thirty-ninth and fortieth parallels of latitude, two articles of the culture of which, in the whole province of *Pe-tche-lee*, they know no more than we do in England; and who ignorantly and impertinently talks of the ſhocking ideas the Chineſe entertained of Engliſh cruelty, on ſeeing one of the guard receive a few laſhes, when, not only the common ſoldiers, but the officers of this nation are flogged moſt ſeverely with the bamboo on every ſlight occaſion. If Doctor Vincent, from reading this book, was really perſuaded that the cities of China were ſo large and ſo numerous, that they left not ground enough to ſubſiſt the inhabitants, I could wiſh to recall his attention for a few moments to this ſubject, as opinions ſanctioned by ſuch high authority, whether right or wrong, are ſure, in ſome degree, to bias the public mind. We have ſeen that if China be allowed to contain three hundred and thirty-three millions of people, the proportion of its population is only juſt double that of Great Britain. Now if London and Liverpool and Birmingham and Glaſgow, and all the cities, towns, villages, gentlemen's villas, farm-houſes and cottages in this iſland were doubled, I ſee no great inconvenience likely to ariſe from ſuch duplication. The unproductive land, in the ſhape of gentlemen's parks and pleaſure grounds, would, I preſume, be much more than ſufficient to counterbalance the quantity occupied by the new erections; and the waſtes and commons would perhaps be more than enough to allow even a ſecond duplication. But the population of an Engliſh city is not to be compared with, or conſidered as ſimilar to, the populouſneſs of a Chineſe city, as will be obvious by conſidering the two capitals of theſe two empires. Pekin, according to a meaſurement ſuppoſed to be taken with great accuracy, occupies a ſpace of about fourteen ſquare miles, London, with its ſuburbs, when reduced to a ſquare, is ſaid to comprehend about nine ſquare miles. The houſes of Pekin rarely exceed a ſingle ſtory; thoſe of London are ſeldom leſs than four; yet both the Chineſe and the miſſionaries who are ſettled in this capital agree that Pekin contains three millions of people; while London is barely allowed to have one million. The reaſon of this difference is, that moſt of the croſs ſtreets of a Chineſe city are very narrow, and the alleys branching from them ſo confined, that

a perſon

a perſon may place one hand on one ſide and the other on the other ſide as he walks along; that the houſes in general are very ſmall, and that each houſe contains ſix, eight, or ten perſons, ſometimes twice the number. If, therefore, fourteen ſquare miles of buildings in China contain three millions of inhabitants, and nine ſquare miles of buildings in England one million, the population of a city in China will be to that of a city in England as twenty-ſeven to fourteen, or very nearly as two to one; and the former, with a proportion of inhabitants double to that of the latter, will only have the ſame proportion of buildings; ſo that there is no neceſſity of their being ſo cloſely crowded together, or of their occupying ſo great a portion of land, as to interfere with the quantity neceſſary for the ſubſiſtence of the people.

"I have been thus particular, in order to ſet in its true light a ſubject that has been much agitated and generally diſbelieved. The ſum total of three hundred and thirty-three millions is ſo enormous, that in its aggregate form it aſtoniſhes the mind and ſtaggers credibility; yet we find no difficulty in conceiving that a ſingle ſquare mile in China may contain two hundred and fifty-ſix perſons, eſpecially when we call to our recollection the United Provinces of Holland, which have been calculated to contain two hundred and ſeventy inhabitants on a ſquare mile. And the United Provinces have enjoyed few of the advantages favourable to population, of which China, for ages paſt, has been in the uninterrupted poſſeſſion.

"The materials for the ſtatement given by Father Amiot of the population of China appear to have been collected with care. The number of ſouls in 1760, according to this ſtatement was - 196,837,977
In 1761 - - - - - 198,214,553

Annual increaſe - 1,376,576

"This ſtatement muſt however be incorrect, from the circumſtance of ſome millions of people being excluded who have no fixed habitation, but are conſtantly changing their poſition on the inland navigations of the empire, as well as all the iſlanders of the Archipelago of *Chu-san* and of Formoſa. Without, however, taking theſe into conſideration, and by ſuppoſing the number of ſouls in 1761, to amount to 198,214,553, there ought to have been, in the year 1793, by allowing a progreſſive increaſe, according to a moderate calculation in political arithmetic, at leaſt 280,000,000 ſouls.

"Whether this great empire, the firſt in rank both in extent and population, may or may not actually contain 333 millions of ſouls, is a point that Europeans are not likely ever to aſcertain. That it is capable of ſubſiſting this and a much greater population has, I think, been ſufficiently proved."

Mr. Barrow then confutes the aſſertions of thoſe who have maintained that the interior parts of China are deſerts. Towards the end of his book he pays a tribute of gratitude, which ſeems to have been richly deſerved, to the governments of China, and its officers, for their attention to the Embaſſy.

"It is but doing juſtice to the Chineſe government and to the individuals in its employ who had any concern in the affairs of the embaſſy, to obſerve, that as far as regarded ourſelves, their conduct was uniformly marked

marked by liberality, attention, and an earneſt deſire to pleaſe. Nor is there any vanity in ſaying that, after obſerving us cloſely in the courſe of a long journey and daily intercourſe, the officers of government gradually diſmiſſed the prejudices imbibed againſt us, as foreigners, from their earlieſt youth. Gained by our frank and open manners, and by little attentions, they ſeemed to fly with pleaſure to our ſociety as a relief from the tedious formalities they were obliged to aſſume in their official capacity. *Van* and *Chou* conſtantly paſſed the evenings in ſome of our yachts. It is impoſſible to ſpeak of thoſe two worthy men in terms equal to their deſert. Kind, condeſcending, unremitting in their attentions, they never betrayed one moment of ill-humour from the time we entered China till they took their final leave at Canton. Theſe two men were capable of real attachments. They inſiſted on accompanying the Embaſſador on board the Lion, where they took their laſt farewel. At parting they burſt into tears and ſhewed the ſtrongeſt marks of ſenſibility and concern. Their feelings quite overcame them, and they left the Lion ſorrowful and dejected. Early the following morning they ſent on board twenty baſkets of fruit and vegetables, as a farewell token of their remembrance. We had the ſatisfaction to hear, that immediately on their arrival at Pekin they both were promoted. *Chou* is at preſent in a high ſituation at court, but *Van*, the cheerful good-humoured *Van*, has paid the debt of nature, having fallen honourably in the ſervice of his country. On the conduct of *Lee*, our Chineſe interpreter, any praiſe that I could beſtow would be far inadequate to his merit. Fully ſenſible of his perilous ſituation, he never at any one time ſhrunk from his duty. At Macao he took an affectionate leave of his Engliſh friends, with whom, though placed in one of the remoteſt provinces of the empire, he ſtill contrives to correſpond. The Embaſſador, Lord Macartney, has had ſeveral letters from him; the laſt of which is of ſo late a date as March 1802; ſo that his ſenſibility has not been diminiſhed either by time or diſtance."

The whole expence of maintaining the Ambaſſador and his ſuite during their ſtay in China was defrayed by the Emperor, according to the cuſtom of the country, and it amounted to 173,000l. ſterling; at leaſt that ſum was iſſued from the Imperial treaſury, though no inconſiderable portion of it is ſuppoſed to have been purloined by the officers through whoſe hands it paſſed.

The concluding admonitions reſpecting the neceſſity which exiſts for teaching the ſervants of the Eaſt India Company the Chineſe language, and the mode of learning it, are particularly worthy of attention. A Chineſe dictionary, in the courſe of publication by Dr. Montucci, is ſtrongly recommended by Mr. Barrow; and we heartily concur with him, in the wiſh that this gentleman's indefatigable induſtry and application, in qualifying himſelf for the performance of ſo difficult a taſk, may meet with ſuitable encouragement and reward.

*Thoughts on the Education of thoſe who imitate the Great, as affecting the Female Character.* Small 8vo. Pp. 108. 2s. 6d. Hatchard. 1803.

PERHAPS there is no one part of what may be termed the civil economy of ſocial life, ſo highly important in its conſequences

as the education of females. Their influence on ſociety, the great ſhare which they have in forming the religious and moral character of man, in regulating his paſſions, in animating his efforts, in directing his purſuits; the very extenſive effect of their example; all combine to render their education an object of moſt ſerious importance to the community at large. In educating females, as in educating males, ſpecial regard ſhould be had to the ſituation which they are deſtined to occupy in life. But as the ſame certainly does not prevail in reſpect of the deſtination of the former as of the latter, the general criterion ſhould be the actual ſituation of the parents. For as, on the one hand, a defective education is much to be deplored, ſo, on the other, to educate a girl *above* the ſphere of life in which ſhe is deſtined to move, is a very great evil indeed. And this evil is certainly very prevalent in the preſent age. The rage which prevails in the middle claſſes of life for imitating the manners of the great is the primary cauſe of it; it is a rage productive of the worſt poſſible effects, as well in a political as in a moral point of view. It tends to confound the neceſſary diſtinctions of ſociety eſtabliſhed for the beſt of purpoſes, and promoting the wiſeſt of ends. It unfits thoſe who are infected with it for their proper ſtations in life, by inſtilling notions into their minds, and by making them acquire habits utterly unſuitable for ſuch ſtations, and totally incompatible with the duties of them. Truly and wiſely was it obſerved by Addiſon:

"The Creator of the univerſe has appointed every thing to a certain uſe and purpoſe, and determined it to a ſettled courſe and ſphere of action; from which, if it in the leaſt deviates, it becomes unfit to anſwer thoſe ends for which it was deſigned. In like manner it is in the diſpoſitions of ſociety; the civil economy is formed in a chain as well as the natural, and in either caſe the breach but of one link puts the whole in ſome diſorder."

Perhaps *uſefulneſs* may properly be deemed the ſtandard of excellence in the education of females in the middle claſs of ſociety. And, we ſay it with heart-felt concern, if any one object is *leſs* attended to than another, it is *uſefulneſs*. Unſubſtantial accompliſhments are too generally preferred to ſolid acquirements; the body receives much greater attention than the mind; and the ſcanty portion of food adminiſtered to the latter, is much better calculated to weaken than to invigorate its natural powers.

The author of the "Thoughts" before us, (which were written ſeventeen years ago,) makes many judicious reflections on the *imitation* which he deprecates, and offers many uſeful hints reſpecting the evils which reſult from it. Adverting to the cauſe of it, he obſerves:

"That wealth which flows from various ſources into a commercial country has levelled rank in this, and taught pleaſure to preſent the flowery wreath by which her votaries are now indiſcriminately linked. If the ball be well conducted, the concert well arranged, the entertainment heightened by the charm of novelty, no inquiry is made into the characters or views of

of thoſe who entertain; all ſacrifice to pleaſure; her temples are thronged; few examine by whom the idol is raiſed, or what may be expected from thoſe who adore it."

If this were true ſeventeen years ago, how much more true is it now; when pride unites with profligacy, and ranks with opulence, to break down the barriers which have ſubſiſted for ages between virtue and vice; and to prevent whoredom and adultery from operating as diſqualifications for the beſt ſocieties, or from the company of the moſt modeſt of the female ſex!—We proceed with our extract:

"Equality of ſtation, real or admitted, leads to equality in education, which, by degrees, produces a dangerous and diffuſed levity. It is now not uncommon to educate the daughter of an opulent tradeſman in the ſame manner as one who is born noble. Were this confined to the rich and the great, the importance of riches to moſt who have rank would render ſuch an education judicious, by bringing the daughter of the wealthy citizen on a level with the ſon of the needy peer, who ſeeks her hand to gain her father's riches. But we ſee the ſame mode of education prevail where its conſequences cannot be ſo eaſily calculated; and the girl who cannot inherit hundreds, by being educated as if ſhe was heireſs to a hundred thouſand, is often rendered a uſeleſs being in her own particular ſphere of action; and by her character becoming inconſiſtent with her ſituation, an unfortunate compound is formed unfitting her for any other."

The juſtice of theſe obſervations will be readily admitted by all unprejudiced perſons who have paid any attention to modern manners. But in no one claſs of ſociety does there appear to us to have been ſo complete a ſocial and moral revolution (the mercantile world, perhaps, only excepted) as in that which, twenty years ago, ſeemed the moſt inveterate enemies to innovation, and even to *improvement*; we mean the agricultural claſs, or, in plainer language, *farmers*. Farmers have exchanged their home-brewed ale for port and Madeira, their oaken furniture for inlaid cabinet-work, while their daughters, who formerly tranſacted the buſineſs of the dairy, carried the poultry to market, made the pork-pies at Chriſtmas, the cuſtards at Eaſter, and whoſe greateſt ambition was to ſhine in their proper ſphere as good houſewives, have been converted into fine ladies, modiſh imps, who vainly labour to ſubdue their native vulgarity by apeing the follies of their betters; neglecting all domeſtic concerns by conſuming their time in devouring the traſh of a circulating library; in harſh diſcord affecting to ſquall Italian airs, thumping their rude fingers on the keys of a piano, and almoſt fainting at any queſtion relating to thoſe objects which ought principally to command their attention. What will be the conſequence of this revolution half a century hence, it is impoſſible to ſay!

After ſome preliminary remarks of this kind, the author proceeds to trace the errors and bad conſequences of modern education, through which our limits will not allow us to follow him. Two or three paſſages, however, will demand our notice. Firſt, in reſpect of *dancing*, he ſays;

"Dancing

"Dancing deſerves attention: from ſix to about fourteen years of age a girl may properly, may innocently, be taught to dance: after that age, every hour beſtowed in acquiring the art is not only loſt, it is placed to the worſt account. When a girl ſteps into womanhood, when her paſſions riſe, when her imagination begins to be affected by them, what will ſhe learn of a dancing-maſter? Boldneſs, allurements, coquetry of manner. In dancing, an innocent lively young woman will pleaſe herſelf and others more by the graces of artleſs cheerful nature, than by the moſt ſtudied refinements of a teacher. And ſhall the delicacy of our daughters be wounded by ſuppoſing they can vie with the wanton who dances for hire? Perfection in the art leads to that competition. Dancing in itſelf ſhould not cauſe an unchaſte thought, yet the unchaſte can render dancing moſt pernicious: ſhall ſuch be imitated by the modeſt, the virtuous? Surely the bluſh of modeſty is checked by encouraging a girl to diſplay her perſon, to vary her movements, before a coxcomb whoſe inſtructions would be inſolent, were they other than mechanical."

Certainly dancing has become much more dangerous ſince this pamphlet was written. Our young women are now ambitious to diſplay the ſkill of ſtage-dancers; they have their *pas ſeul*, their *pas de deux*, with their attitudes *à la Pariſot*; and, worſt of all, their *waltzes*, originally a German dance, but long ſince naturalized in France, and *thence* imported, with many other pernicious cuſtoms and miſchievous follies, into this country. If we miſtake not, there are ſome forcible remarks on the danger of a *waltze* in that ſtrange production of Goethe, the Sorrows of Werter, and a more immodeſt dance will ſcarcely be found among the untutored ſavages of Otaheite. Dancing is, in itſelf, a natural, an innocent, and a healthful amuſement; but, when ſo perverted as it is at preſent, it acquires a very different character.

Having gone through the faſhionable parts of education, the author introduces his *accompliſhed* Miſs to the world.

"Behold a young woman, finiſhed by a modern governeſs, talking French fluently, whoſe dancing attracts, whoſe muſical powers captivate, fraught with every wiſh to pleaſe that world which ſhe has ſeen occaſionally, and which ſhe has heard continually; behold her enter its mazy circles: at firſt ſhe is dazzled; by degrees intereſted; vanity paints, in glowing colours, her faſhion, her figure, her beauty; if ſhe has talents, thoſe are alſo enumerated. Although vanity thus faſcinates, ſhe cannot ward off thoſe mortifications which are ever mixed with her moſt artful blandiſhments; even her promiſes, by being too often repeated, loſe their ſpirit; paſſion and intereſt exert their power, ſeverally poſſeſs or divide the heart; the ſwain is ſighed for, or the ſplendid eſtabliſhment purſued; futurity, diſarmed of the awful uncertainty reflection gives it, is no longer a check, but fleets before the imagination in airy, worldly forms: the great taſk of life is forgotten; for *eternity*, that laſt point of futurity, is loſt in diſſipation. Yet even diſſipation may be refined, until its eſſence, pleaſure, evaporates, and diſguſt enſues. The guardian angel of domeſtic love and peace, whoſe preſence has not been cheriſhed, caſts the look of pious compaſſion, ſpreads his ſheltering wing, and flies from the manſion which only knows amuſement when the crowd brings them thither: it is not in thoſe crowds a mother can hope to receive the confidence of her child, who, perhaps, has never

never been taught to analyze her feelings, to approve or condemn them by a reflected rule of right. If from a natural good diſpoſition ſhe has an idea of error, her mind has not been ſufficiently ſtrengthened to methodize it into a confidence. She imperceptibly liſtens to the firſt man, who from deſign avails himſelf of her unthinkingneſs, or who, living as ſhe does to the moment, allows the ſame chance to direct him in chooſing a wife, that carried him to the ball, where he firſt met her as a partner. Should worldly prudence interfere; ſhould rank or riches lead to a ſuitable eſtabliſhment, the gay daughter forms the gayer wife and mother, and the error continues from one generation to the other."

Then follow ſome ſuitable reflections on the ſtate of thoſe young women whoſe parents poſſeſs good incomes for their lives, but are unable to make proviſion for their daughters adequate to maintain them in that ſtate of eaſe and comfort which they have been accuſtomed to enjoy under the paternal roof.

"If common ſenſe were conſulted, and vanity huſhed, the evils reſulting from this ſituation might eaſily be counteracted. Common ſenſe would dictate, that loſing the future in the preſent, is the fatal deluſion of vanity, and that from the time the reaſoning powers can act, and compariſon can be formed in the mind, the young ſhould be taught to exert both in viewing their real and probable ſituations in the world. We cannot too early render them acquainted with what may be termed *the eſtimate of human life*, nor too early ſtrip ſituation of thoſe gaudy trappings which make too many forget themſelves in their appendages."

The evil conſequences of ignorance of, or attention to, that *eſtimate* are feelingly depicted. A fertile ſource of evil is deſcribed, in the modern practice of families frequenting bathing-places, during the ſummer months, inſtead of paſſing that ſeaſon of the year at their own homes in the country. By this means the diſſipation of the metropolis is kept up, to a certain extent, throughout the year; and a thouſand bad effects are produced.

"Gentlemen of moderate fortunes, who might ſupport their families with comfort and reſpectability in their ſeveral counties, drain their tenants and perplex themſelves, to ſupport a ſmall ſmart houſe in London during the winter, or, rather, for three parts of the year, and to make an excurſion to a bathing-place for the ſhort ſummer this arrangement leaves. The evil increaſes with ſtation: thoſe of larger fortunes and higher rank repair there likewiſe; the former to diſplay their riches, the latter to avoid the expence of hoſpitality, or the attacks of *ennui* in their country manſions. Theſe riſe from the lodging at the public place to the more commodious houſe there, or near it: the humble ſet join in the courſe of entertainment traced for them; the more refined draw each elegant new-comer into their *coterie*: the race of diſſipation is equally run by all, though in different tracks.

"In a country neighbourhood, the families that compoſe it are generally known to each other: though intereſts may connect or divide them partially, yet characters are diſcovered: actions determine principles. At public places, moſt act on ſelfiſh motives; if one perſon ſtays there two months, another does ſo only ſix weeks; for the time they are a reciprocal amuſement, and in the crowd, virtue and vice are confounded. The perſonages

at these places may be considered as the *figurantes* at the opera, brought thither to fill the stage: a few principal dancers animate it with brilliancy, a brilliancy that too often, by its false glare, dazzles from the view moral propriety of manners. The danger of a national equality in our modes of life has been already alluded to; it appears forcibly at these places, especially among the men who frequent them: all equally considered, if equally expensive. Thus too often the idle and thoughtless, the ruined and vicious, are more noticed than the respectable; and if dress and manners be sufficiently fashionable to justify the acquaintance, inquiries are seldom made into character and conduct. Yet, here many bring their daughters at that season when the mind should be particularly directed to the God who, after he had spoken the word that brought forth creation, animated his works by declaring them *very good*. It is when nature smiles that we should teach the young, the innocently gay, to adore the Power who gave us such a portion of good, and who, by his laws, maintains the mighty work; instead of which, they are tempted to loiter away the most precious hours of their lives in morning drives, rides, parties; in evening meetings, concerts, balls: should these be actually avoided, yet they are heard of, discussed, and wished for; they are near enough *to dissipate* from better pursuits."

The remaining part of this sensible little volume is devoted to *hints* for the proper education of females, so as to render them useful members of society; to which end, it is strongly and judiciously advised to teach them *religion reflectively*, and to give them *domestic knowledge*. For the details of this plan we must refer our readers to the book itself. The following observations, however, are too just to be omitted here.

"No parent expects a child to learn grammar, geography, or numbers intuitively, and yet too many persons neglect to teach their children *religion*; most catch it where they can, from forms, from habits: mere forms of devotion lull the mind into a delusive security, whilst reflected religion renders the habits of piety it produces as delightful as they are necessary to the welfare of the soul. Some may ask, "How is religion to be studied?" The answer is plain, "*In the Bible.*" All who read that book with humility and faith, must feel the necessity of studying what it teaches, in order to form a truly religious character; as a revelation, the connection of the whole astonishes those who attend to it. Perhaps no opinion should be more combated than one too prevalent, that the Old Testament, or, rather, *covenant*, is to be considered as distinct from the New, as an unnecessary study, except for the theologian, or the investigating student; whereas, it is on this connection between the parts of Scripture that the true Christian should found his faith. Christ came to fulfil the law and the prophets: how are we to know that this is done, but by becoming acquainted with the nation who lived by that law, with the prophets, who gave the glad tidings of salvation to the world? This is an important manner of viewing the Scriptures; but it may be further asserted, that in almost every chapter of the Gospel may be found *a rule of moral conduct, an example of practical virtue*, of Christian morality and virtue superior to every other rule of life. Were only a connected part of a chapter read daily with attention, with an examination of our own hearts, with a comparative reference to ourselves and the rules it offers; if after such a perusal only one or two connected precepts

precepts or examples were ſelected by the reader for the practice of the day, and that practice adhered to, as far as circumſtances and our imperfect nature permit; would not a really Chriſtian character be formed? There is no difficulty in leading youthful minds to this exerciſe; it would render the ſacred page intereſting to them; it would weave it into their hearts. This habit ſhould be formed by the inſtructor joining in it: thus a proper bias might be given to theſe meditations; enthuſiaſm be avoided on the one hand, levity on the other. Both extremes ariſe in a religious education ill underſtood, by which the ſerious mind may become gloomy, or the volatile degenerate into a ſcoffer. In the further ſtudy of religion, a reference may properly be given to thoſe admirable elucidations of the Scriptures, thoſe ſound ſyſtems of religion and morals that are drawn from it, to be found in the works of divines, and other pious authors."

We ſhall conclude our account of theſe Thoughts, which we earneſtly recommend as containing much ſenſible advice, and much inſtructive matter, with a paſſage in which the author anticipates and anſwers an objection which he thinks may probably be urged againſt his plan.

"Some may expreſs their fears, that, endeavouring to counteract the levity of the preſent ſtyle of manners, another extreme has been fallen into, by which learned women will be formed, who are by many conſidered as a ſpecies abſurd in themſelves, and uſeleſs in the community. Such fears may be anſwered by the caution Dean Swift offers on nearly the ſame ſubject. His ſentiments are thoſe of the author of this little work: he ſays, "I know very well, that thoſe who are commonly called learned women, have loſt all manner of credit by their impertinent talkativeneſs, and conceit of themſelves; but there is an eaſy remedy for this, if you once conſider that, after all the pains you may be at, you never can arrive, in point of learning, to the perfection of a ſchoolboy: but the reading I would adviſe to you, is only for improvement of your own good ſenſe, which will never fail of being mended by diſcretion. It is a wrong method, and ill choice of books, that make thoſe learned ladies juſt ſo much the worſe for what they have read." And it may be added, their forgetting that they read to learn their duty, to employ their imaginations uſefully, to converſe with themſelves; not to counteract that duty, to let looſe their imaginations, and to cheriſh vanity; for vanity directs the learned lady as powerfully as it does the beauty."

*A ſtatiſtical and hiſtorical Enquiry into the Progreſs and Magnitude of the Population of Ireland.* By Thomas Newenham, Eſq. Author of ſeveral political Tracts relative to Ireland. Pp. 360. 8vo. Baldwin's. 1805.

THE Preface to this work preſumes the inhabitants of Britain to be very ignorant of the ſtate of Ireland; and taking this opinion for granted, expatiates on inconveniencies and evils which may ariſe from the alleged ignorance. In this country the author conceives our notions are peculiarly erroneous on the population of Ireland. He mentions the opinions of various authors of this country; and ſuppoſing

poſing them to be miſtaken, he undertakes to rectify errors. In this preliminary diſſertation he warns the reader not to impute his very high ſtatements to a deſire of magnifying the population of Ireland, with a view to party objects. Why he ſhould conceive that an impartial examiner ſhould aſſign to him ſuch motives, we of courſe do not diſcover in the Preface; but as the work advances we can account for the notion entering his imagination.

The production is divided into ſeventeen ſections. The firſt diſcuſſes the cauſes that affect population; and repeats, without novelty, the general remarks on the ſubject that are to be found in every treatiſe of political œconomy. The operation of theſe cauſes, and alſo obſtacles to that operation in Ireland, during the laſt century, conſtitute the two next ſections. The abundance of food, and diſregard of all the accommodations of life, enables every Iriſhman to marry young, and to rear a family. He cares neither for clothing or lodging; a mud hovel, without any furniture, affords ſhelter to himſelf, his wife, his numerous progeny, his cow, and his pigs; and a ſmall ſpot of potatoe ground, aided by the cow, ſupplies all thoſe members of his family with food; which both human beings and quadrupeds often partake of together; and the poultry are likewiſe admitted to the party. Such a limitation of deſires to natural wants, with a total indifference to artificial, is certainly very favourable to marriage and propagation; and, as our author obſerves, an Iriſh young pair never need avoid coming together for want of a neſt in which to breed their young. The facility of marriage renders that engagement early; as ſoon as a youth can raiſe a cabin and plant potatoes, he has all the neceſſary property for rearing a family. Thoſe early alliances anticipate the motives to profligacy which ariſe in other countries, where regard to the conveniencies and luxuries of life naturally poſtpone marriage until a certain degree of property be acquired. While theſe cauſes were ſo favourable to the multiplication of the ſpecies, they alſo produced hardy and vigorous children. But, on the other hand, there were contrary cauſes which tended to reduce the population. The prevalence of the Roman Catholic religion attached its votaries to the chief Roman Catholic powers of the Continent, and ſent immenſe numbers to be ſoldiers in the Spaniſh, but much more in the French ſervice. Notwithſtanding this drain, Ireland in the laſt century wonderfully roſe in population; and our author ſtates, that in that period the numbers of Iriſh doubled in forty-ſix years twice ſucceſſively, and continue in that increaſing proportion. In leſs than a hundred and twenty years they increaſed from about one million one hundred thouſand, to five millions five hundred thouſand; whereas England, in the ſame period, only roſe from ſeven millions to nine millions three hundred thouſand; and thus that the numbers of Ireland increaſed five fold; while the numbers of England only reached the proportion of four to three: in other words, that four Iriſhmen became twenty, while fifteen Engliſhmen became twenty.

twenty. This immenſe difference he as before imputes in a great meaſure to the facility of living, and the total abſence of luxury from Iriſh cottagers; while the correſponding ranks in England, have ideas of dreſs and accommodation, as well as food. His calculations he endeavours to illuſtrate by a view of the numbers engaged in the various branches of trade and departments of induſtry; and alſo the increaſed conſumption of articles of living; and endeavours, by various proofs, to ſupport his poſition, that Ireland is going on increaſing in population at the rate of doubling in forty-ſix years: while England does not increaſe at the rate of nearly one-eighth in that time. If the calculations be juſt, the obvious inference is, that in 1851 Ireland will, in population, amount to eleven millions; while England will not much exceed ten. Theſe calculations occupy the work to the fifteenth ſection; they are interſperſed with ample quotations from Price, Smith, and other writers, but eſpecially from the works of Mr. Arthur Young. To the concluſion of the fifteenth ſection, in page 296, we have learned, that if the author be correct, Ireland is advancing rapidly in population, and will, by the middle of this century, ſurpaſs England. In following the various ſtatements and reaſonings which are intended to ſupport this poſition, we naturally endeavoured to diſcover whether a view of this extraordinary multiplication was the ultimate object of the author, or only an intermediate ſtep for proving ſome farther poſition. This diſcovery we were not enabled to make till the ſixteenth ſection. It was then only we could anſwer the queſtion, *quorſum hæc?* To what does all this lead? The ſixteenth ſection is devoted to the numerical proportion of the Roman Catholics to the Proteſtants of Ireland. Our author endeavours to prove that the Proteſtants conſtitute leſs than one-fifth of the Iriſh population, and that the Catholics are daily enlarging their proportions. The following is the calculation by which our author endeavours to prove that the Roman Catholics are at leaſt five to one to the Proteſtants.

"In theſe three different diſtricts in the provinces of Leinſter, Munſter and Connaught, the Roman Catholics appear to be, on an average, to the Proteſtants, as nearly 20 to 1. But the proportion of Roman Catholics to Proteſtants, in theſe diſtricts, muſt be greater; as in almoſt all Proteſtant families there are Roman Catholic ſervants. In a great majority of the larger ones the Roman Catholic ſervants are, to the Proteſtant ſervants, as 3 to 1 at leaſt. But in the Roman Catholic families, Proteſtant ſervants are very rarely found.

"From the average of the proportions which the Roman Catholics bear to the Proteſtants in theſe returns, it would be altogether unreaſonable to draw any inference reſpecting the numerical proportion of the former to the latter throughout the provinces of Leinſter, Connaught, and Munſter. I ſhall therefore confine myſelf to obſerving, that theſe returns having been caſually obtained, and not ſelected from others, ſtrongly tend, under the ſanction of the opinions and aſſertions already cited, to authoriſe an opinion

that the Roman Catholics are to the Proteſtants, in theſe provinces, as at leaſt 9 to 1.

"Suppoſing then that ſuch is really the caſe, and ſuppoſing likewiſe that in the nine northern counties and the city of Dublin, conſidered together, the Proteſtants conſtitute about two-fifths of the general population, which I ſuſpect is above the truth; and that theſe counties, and the city of Dublin, contain about one-third, or 1,800,000 of the people of Ireland, which they probably do. In that caſe, the number of Proteſteſtants therein would be about 720,000, and the number, in the other provinces, ſuppoſing that the Roman Catholics are therein as 9 to 1 to the Proteſtants, would be about 360,000; which being added to the former number, makes the number of Proteſtants, in Ireland, to be about 1,080,000: or ſomewhat leſs than one-fifth part of the population of that country. And I think that the actual number of volunteers, viz. 82,941, ſeems to warrant this opinion: for the men capable of bearing arms are generally found to conſtitute at leaſt one-fifth of the population; and it may reaſonably be ſuppoſed that near one-half of the Iriſh Proteſtants, capable of bearing arms, are at preſent enrolled for the defence of our country. Their well-known loyalty, courage, and alacrity, will not indeed admit of our ſuppoſing that the number actually in arms is leſs than one-half. If then we deduct from 82,941, 2,941 Roman Catholic volunteers, which is ſurely a very moderate deduction, though they have, in many inſtances, been illiberally and unwiſely excluded from the volunteer corps; and multiply the remaining 80,000 by 5, one-fifth being capable of bearing arms, and afterwards by 2, on a ſuppoſition that one-half are enrolled, we ſhall find the number of Proteſtants to be only 800,000; and may therefore ſuſpect that their real number does not much exceed what I have ſuppoſed, viz. 1,080,000."

After this calculation our author employs peculiar pains to impreſs the reader with a notion that the Roman Catholic religion is very rapidly increaſing. "That the Roman Catholic religion (he ſays) under its preſent circumſtances, will continue to gain ground on the Proteſtant religion is, I think, indiſputable. Whatever ground the Roman Catholic has in reality gained upon the Proteſtant religion in Ireland, ſuch ground, I have not the ſmalleſt doubt, will not merely be maintained, but enlarged, at leaſt ſo long as the principal efficient cauſes of the extenſion of the former religion continues to operate." The laſt ſection is intended to prove that Ireland can ſupport a much greater population than the preſent; and in fact, that it can eaſily maintain the rapidly riſing progreſſion which he aſcribes to Iriſh population.

From this outline it will be perceived that the work of Mr. Newenham conſiſts of two leading propoſitions. Firſt, that Ireland is in a courſe of riſing population, at the rate of doubling in forty-ſix years; and, ſecondly, that four-fifths of that population are Roman Catholics; and that that very large proportion is rapidly increaſing. By combining the two propoſitions, if we admit the reaſonings of the author, we are to ſuppoſe that in the year 1851 there will be eleven millions of people in Ireland; and that a much

greater

greater number than eight million eight hundred thouſand of thoſe will be Catholics. What is the practical inference he would draw from thoſe alleged facts. He oſtenſibly draws no inference; but he ſo connects his premiſes, as to lead but to one concluſion, though he leaves that concluſion to the reader. To aſſiſt in forming it, he expatiates very much on the reſpectability and importance of the Catholics, both old and recently converted. The tendency of all this is manifeſt; but he permits it to work for itſelf.

That the population of Ireland is increaſing, we have no doubt; and one of the firſt ſages of modern times deems an increaſing population a proof that the government of a country muſt be equitable and moderate *. But that it has riſen in the proportion aſſerted by Mr. Newenham, the documents and liſts which he quotes, do not eſtabliſh in themſelves; and many of his concluſions are founded not upon accurate enumerations, but conjectural calculations and reaſonings. The alleged proportion of Catholics to Proteſtants, we cannot ſee grounds for admitting. To us it appears to conſiſt of mere aſſertion and gueſſes, being obviouſly the gueſſes of a man that wiſhes as much as poſſible to magnify the numbers and importance of the Catholics. We do not believe that the Catholics of Ireland bear ſuch a proportion to the Proteſtants as he repreſents; but if it did, we ſhould not in the ſmalleſt degree change our opinion as to the expediency of maintaining the preſent ſyſtem of toleration without any farther extenſion of power. If the Catholics are ſo thriving and wealthy as he repreſents, it is a proof they poſſeſs and exercife every right that is neceſſary to ſocial happineſs and civil importance.

In the work of Mr. Newenham there is great clearneſs, and no want of ſenſible and pertinent remark; yet his leading poſitions are not fully eſtabliſhed; and if they were, they would tend to produce very different inferences from thoſe which he appears deſirous of impreſſing on the reader, though without directly deducing himſelf. We entertain ſtrong doubts of many of his ſtatements; but were we aſſured that they are all correct, we ſhould be but the more rivetted to our opinion that ſufficient indulgence has been already granted to the Iriſh Catholics; and that in diſpenſing bounty, ſtates, like individuals, ought not to loſe ſight of prudence and ſelf-preſervation.

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* See Burke on the French revolution.

## Martin's *Sermons, on important Subjects.*

*(Concluded from p. 44.)*

The fourth ſermon, recommending "attachment to the Church of Scotland," contains, unqueſtionably ſome ſenſible obſervations. But the greater part of it is, as we have already remarked, a direct condemnation of the author's friend and favourite, Lady Leven. He has, however, moſt unſucceſsfully we think, attempted to reconcile the ſpirit of the Sermon with that of the epiſtle to Lord Hopeton, by the diſtinctions laid down in the paragraphs ſubjoined.

"A Presbyterian Miniſter, addreſſing his pariſhioners, his countrymen and his Preſbyterian brethren, in the words of the apoſtle, is, no doubt, underſtood to exhort his hearers, and all (whom) he can influence to be on their guard againſt ſchiſms, diviſions and ſeparations, from the Church of Scotland. This is the object of the preſent diſcourſe."

"But it may not be improper to obſerve that the zeal for preſerving attachment to our Church, which we avow and recommend, is neither felt nor profeſſed to be, by any means, equal to what is, and unqueſtionably ought to be, experienced for the intereſts of the Chriſtian religion itſelf and of the kingdom of Chriſt at large. We ought aſſuredly to be more firmly united againſt infidelity and irreligion, than againſt any mode or form of Church government, how imperfect ſoever, by any ſet of men, who really believe on the Son of God, and who worſhip God according to their conſciences. We have not ſo learned Chriſt, as to preſer the forms, however perfect, to the power of godlineſs; or to be ſo deſirous that men ſhould become declared members of our Church, as that they become members of the houſehold of faith, the holy ſociety over whom the Lord preſides, in whom he dwells, and who dwells in him. We well know that a proſelyte may be "twofold more the child of hell" than before his converſion: a Judas Iſcariot, a devil, was of the twelve, a member of the family of Jeſus Chriſt," (Pp. 131, 132.)

Our readers muſt be ſenſible with how bad a grace ſuch equivocal and unſatisfactory diſtinctions were, on this occaſion, introduced by Dr. M.; diſtinctions which purſued to their full extent, are ſubverſive of every eſtabliſhed Church. He muſt, indeed, himſelf, we think, have been aware that they were not quite in uniſon with the tone of his diſcourſe. But when we recollect that Lady Leven was one of his regular hearers, and that, without the profeſſion of ſuch comprehenſive ſentiments, Dr. M. might have given unpardonable offence to her Ladyſhip's *Catholiciſm*, we are not, we own, very greatly ſurprized at the manner in which he has expreſſed himſelf. After ſignifying however, his diſapprobation of "the Church which claims infallibility, *with her hierarchy and jewiſh and heatheniſh pomp and ſplendour and ceremony*;" of "the modes of Quakers, Independents,

dents, and Quietiſts," and of all thoſe who, in his own phraſeology, "follow *diviſive* courſes"; he favours us with his opinion of the claims of ſuch proteſtant Churches as are Epiſcopal. As Dr. M. formally undertakes to ſettle this much diſputed point, his judgment on the ſubject muſt of courſe be regarded by him as of very high and general importance. We ſhall therefore faithfully exhibit his ſentiments, for the inſtruction and edification of our readers.

"Perhaps I ſhould not have mentioned, on this occaſion, our preference of the Preſbyterian to the Epiſcopal Churches, in which, beyond all queſtion, are men eminent and diſtinguiſhed for their piety and learning, their zeal and exemplary behaviour, had not, *even at this enlightened period, in this age of liberality and enlarged philanthropy*, the *long exploded bigotry* of unchurching us altogether been received, and aſſiduouſly propagated; and all but epiſcopal orders, in one ſenſe of the word *epiſcopal*, been repreſented as null and void, as an intruſion and uſurpation. This is a doctrine, ſo very abſurd, that one ſhould think it could never have been contrived or broached, not to ſay maintained and propagated, by any WHO ARE ACQUAINTED WITH THE FIRST PRINCIPLES OF MORAL SCIENCE; a doctrine ſo harſh and cruel, one ſhould think, as never to be entertained one moment by thoſe who are acquainted with that bleſſed ſyſtem which God hath given to mankind: "God hath not given us the ſpirit of fear," of unmanly ſuperſtition and bigotry, "but of power, and of love, and of a ſound mind." (P. 136.)

On this ſplendid and argumentative paſſage Dr. M. muſt give us leave to make a few obſervations. We have, from the commencement of our public labours, conſcientiouſly adhered, as our readers know, to the determination which we had adopted to reſpect the eſtabliſhed Church of Scotland. She forms a branch of the conſtitution of our country; and, as ſuch, ſhe may depend upon our ſupport. But our complaiſance muſt not be carried too far. Her miniſters muſt not expect that, highly as we eſteem them, we ſhall, out of compliment to them, betray the intereſts of that order and form of Church government of which, we are fully convinced, the origin is apoſtolical, and, therefore, *divine*. We muſt not join them in thoſe looſe, Eraſtian, and Latitudinarian principles, which they are pleaſed to dignify with the fine, high-ſounding, names of "Liberality and enlarged Philanthropy." We, therefore, take the liberty to tell Dr. M. that, if he and his nation be really *unchurched*, the fault lies not with the Epiſcopal Churches, but with themſelves, who chooſe to run the riſk of ſtanding in ſo doubtful and dangerous a predicament. With the charge of *bigotry*, which Dr. M. as a proof of his liberality, we ſuppoſe, imputes to all who differ from him in opinion on this ſubject, we are not greatly moved; for the bigotry of which he complains was the bigotry of the UNIVERSAL CHURCH OF CHRIST from the days of the Apoſtles to thoſe of Calvin. There exiſted not, during that long continued period, a ſingle Father, Martyr, or Confeſſor, who would not have roundly told Dr. M. that "all but Epiſcopal orders are null and void, intruſion and uſurpation." If Dr. M. will contend that this opinion is novel, let him point out the

period

period at which it aroſe, and account for its inſtantaneous adoption by the whole of Chriſtendom. But Dr. M. has found out an eaſy method of deciding the queſtion. For ſuggeſting this happy and ingenious method the public is, undoubtedly, highly indebted to him, and we may venture to affirm that he will be much more fortunate than the generality of thoſe who have been the authors of beneficial inventions. Such perſons have often had reaſon to complain that they have unjuſtly been robbed of the glory which was due to them. But we are firmly perſuaded that neither Epiſcopalians nor Preſbyterians will be forward to lay claim to any ſhare of the merit of Dr. M.'s diſcovery. In ſhort, we are convinced that Dr. M. is the only individual who ever thought of trying the *truth or falſehood of an hiſtorical fact by the firſt principles of Moral Science.* The idea, however, is unqueſtionably brilliant, and muſt be highly advantageous, as it will be productive of a great abridgment of labour. The plodding geniuſes of former times, in order to determine diſputed facts, uſed to think themſelves bound to weigh probabilities, and even to pore over muſty volumes of documents and records. But now the moſt knotty difficulties in hiſtory may be ſolved, in a trice, by any one who has taken the trouble to become "acquainted with the firſt principles of Moral Science." What conſummate fools were Hume and Robertſon; and Goodall, and Tytler, and Whitaker, and Stuart, to involve themſelves and the world in a controverſy whether Mary, Queen of Scots, was an infamous Adultereſs and Murderer! Whether Murray and Morton, Knox and Buchannan, with the reſt of their aſſociates, were diſintereſted patriots and conſcientious Chriſtians, or execrable hypocrites and perjured traitors! A few lectures from Dr. M. on the Decalogue would have taught them that their labour was all thrown away; that they were floundering in a dark, unfathomable, abyſs, from their not being "acquainted with the firſt principles of Moral Science."

Far be it from us ſo much as to inſinuate that Dr. M. does not know what the terms "firſt principles of Moral Science" mean. But we certainly think that, whatever degree of credit he might promiſe himſelf from the good congregation of Monimail, he was rather imprudent in propoſing to the public, for determining the reſpective claims of Epiſcopacy and Preſbytery, a criterion which has juſt as much connection with the queſtion, as the muſic of a bagpipe with the colour of a roſe. "*Non tali auxilio nec defenſoribus iſtis!*" Dr. M.'s ſkill in the application of Scripture is equal to the clearneſs and accuracy of his logic. He quotes the authority of an Apoſtle to prove that thoſe who hold Epiſcopacy eſſential to a Church are actuated by a "Spirit of fear, of unmanly ſuperſtition and bigotry," while he and his brethren are under the dominion of "power, and of love, and of a ſound mind." This may be *Dr. M.'s* opinion; but *we* have no heſitation to ſay that thouſands have thought

thought Episcopacy necessary, to whose powers of mind the Doctor's appear as the twinkling of a star to the Meridian Sun.

But, continues Dr. M. "Preserving all due respect for the Episcopal Churches, we observe that we do not see from the beginning any distinction betwixt Bishops and Presbyters, between Presbyterian and Episcopal powers." (P. 139.) This, too may, very probably, be true; for, as is commonly but sensibly said "There are none so blind as they who will not see." But has Dr. M. examined the question? Presbyterian Ministers, if we are not misinformed, now affect to regard it as undeserving of attention, and to laugh at those who attach to it any degree of importance. For preventing troublesome scruples in their hearers, perhaps this may be their wisest way. "On this subject, my brethren," says Dr. M. "I speak with a firm tone: to adopt the words of our Apostle 'we use great plainness' or boldness of speech." On the minds of his flock the boldness of their pastor would, naturally no doubt, and indeed, very properly, have a powerful effect. But it has often been observed that the boldness of the advocate is no irrefragable proof of the goodness of the cause. When, therefore, Dr. M. next favours the *world* with his thoughts on this subject, instead of confident assertions which are nothing to the purpose, let him give us something like argument and reason. Let him shew us, at least, that he has studied the evidence, and knows on what points the controversy turns.

This discourse, we are very willing to believe, cost its author some pains. It is naturally, therefore, a particular favorite; and accordingly, the Doctor records with some pride, the honourable *imprimatur* which sanctioned its publication.

"Of this discourse it may be said, it is published *by desire*. Gentlemen who perused it approved of it, Gentlemen to whom it was read urged its appearing. Were it consistent with delicacy to name them, deference to their opinion and advice would be allowed to be perfectly reasonable and proper."

He then (Append. Pp. 376, 377.) proceeds to confirm his own notions of the futility of the controversy between Episcopalians and Presbyterians, by the authority of "the candid and catholic Bishop Watson, in his intended speech at the opening of the Parliament," and by that of "Dr. Hill, in his View of the Constitution of the Church of Scotland." For both these eminent divines we entertain, as we ought to do, the profoundest respect, but we dare not make a sacrifice, even to their authority, of our respect for truth. With regard to Dr. Hill, the passage which is quoted from him, by our Author, does nothing but repeat the stale imputation that "the language held by the friends of Episcopal Ordination is a proof of their desire to revive the horrid practice of persecution." But to the work of this learned Principal and Professor we shall soon, we trust, have a proper opportunity of paying particular and minute attention. With respect to his "Catholic" Lordship of Llandaff, and his

"intended

"intended ſpeech," our readers will ſee our opinion of them both, very fully, tho' we hope not uncandidly expreſſed, Antij. Rev. Vol. XVII: Pp. 170—179. The paragraph, particularly, which is cited with high approbation, by our Author, as an eminent proof of his Lordſhip's "candour and catholiciſm," will be found with our obſervations upon it, Pp. 174, 175. At preſent, we ſhall juſt obſerve to Dr. M. that there have been Biſhops, with the principles of Diſſenters, in the boſom of the Epiſcopal Church of England, as there have been Miniſters, with the principles of Independents, in the boſom of the Preſbyterian Church of Scotland. Very poſſible Biſhop Watſon may be an inſtance of the one, as the late Dr. Campbell was certainly of the other. But we truſt that Dr. M. agrees with us in thinking that the Creed of neither Church is affected by the private ſentiments of its members.

But "Alas!" ſays the learned and liberal minded Doctor, in the tone of moſt piteous and pathetic complaint, "the minds of ſome are ſtill not a little Jacobitiſh, it appears, and all the high claims and contemptuous language of the old Epiſcopalians, (which) the Biſhop refers to, have been brought forward of late, on both ſides of the Tweed. This ſame (ſhall I call it *Dodwellian?*) leaven ſtill works in England, and in Scotland. Alas! it avails not to quote Hooker and Stillingfleet---if firſt thoughts were retracted. But, it ſeems, we muſt let theſe men alone, and reſt ſatisfied that they do not exclude us from *God's uncovenanted mercies.*" (P. 377.)

We would here beg leave to aſk Dr. M. a few ſimple queſtions. For what purpoſe, but that of impoſing on the ſuperficial and ignorant, does he couple Epiſcopal principles with Jacobitiſm, as if the two were eſſentially and inſeparably connected? Among all the Fathers of the Chriſtian Church, for more than 1500 years, there was not, it ſeems, a ſingle good Whig. They were all rank Jacobites. But to be ſerious; at the preſent moment, tho' this Epiſcopal "leaven" (Dr. M. may certainly, call it *Dodwellian*, or by any other name he thinks fit,) "ſtill works in England and in Scotland," does he actually think that there are many Jacobites in the United Kingdom. *Jacobins*, we believe, may be found in abundance; *Jacobites* we thought, had now been rather ſcarce. But this vile epiſcopal leaven continues, to the great annoyance of Dr. M. to ferment on both ſides of the Tweed. And we venture to predict that the more the ſubject is ſtudied and inveſtigated, the more the fermentation will increaſe. But why does not Dr. M. exert himſelf to put an effectual ſtop to it. This, we confidently aſſure him, will never be done by the impotent exclamation of complaint. Let him fairly meet the arguments of Epiſcopal "bigots," and prove that theſe arguments are founded in nothing but falſehoods and ſophiſtry. If he ſhould not have time for greater efforts, let him fairly confute the reaſonings contained in our ſtrictures on Dr. Campbell's Lectures (Anti. Jac. Rev. Vol. VIII. and IX.); and in that caſe we think that we may ſafely promiſe to become his converts. But when we find a learned

and

and zealous Presbyterian Minister, instead of wielding, in defence of his Church, the manly weapons of close and cogent argument, either trusting to the weakness of unsupported assertion, or dissolving in the whine of despondent complaint, we confess that our faith in our former principles becomes only more firm. Of Hooker and Stillingfleet our Author speaks so obscurely that we know not what he means. What was it which these great men retracted? Hooker was, throughout, a consistent and most able advocate for Episcopacy; and if Stillingfleet retracted, his retractations, we think, were not in favour of the principles which Dr. M. adopts. As far as regards the concluding sentence of the foregoing extract, we shall only say that there appears to us sufficient ground for making a distinction between the *covenanted* and *uncovenanted mercies* of God; and that those, if any such there be, who are content, on "the principles of Moral Science," to run the hazard of introducing untruth or vile innovations, in the economy and government of the Kingdom of Christ, must be sensible, from the very nature of the thing, that they likewise incur some little danger, not indeed of being excluded by us, but of *excluding themselves* from the peculiar privileges granted, by the fundamental laws and constitutions of that Kingdom, to its loyal subjects.

We cannot afford to bestow much notice on the four remaining sermons of Dr. Martin, nor, indeed is it necessary. But an extract may be given, from the seventh, as an instance of his careful observance of *unity* in the constructions of his sentences.

"When we believe and inculcate this truth, that wars are under the controul and direction of Heaven, we most readily admit that the origin of wars is in the wicked passions of the human heart: we leave not out of view the schemes of the governors of the nations of the world. Much is justly reasoned and asserted of the abilities, and of the imperfections of commanders; of the courage, skill, and exertions; or of the cowardice, feebleness, and confusions of armies: Much is justly ascribed to ground, to station, to wind and weather, as explaining victory and defeat: we question, and deny, nothing respecting the merit or demerit, the glory or disgrace of fleets and armies, of soldiers and sailors, of those who command, and those who obey: but let us ever look higher than human sagacity or praise or blame, let us ever remember the ruling and controuling providence of God." (P. 288.)

Than the sentiments here expressed nothing can be juster. But the sentence containing them ought to have been divided into *six* at least. Almost innumerable examples occur, in Dr. M's. volume, of such dislocated and disjointed composition, where the form of one sentence is presented to the eye, while the want of connection offends the understanding. Yet Dr. M. is not unacquainted with the supposed dazzling brilliancy of a string of smart consecutive short sentences. Witness the following specimen.

"Wait upon God in his ways, Let your conversation be in heaven.

Commune

Commune with your hearts. Let your fellowſhip be with the Father and the Son. Let your fruit be unto holineſs. Keep yourſelves in the love of God". (P. 350.)

But though our Author now and then appears to affect this ſententious brevity, his great predilection is evidently for thoſe extended periods which are celebrated by all the writers on rhetoric. Unfortunately, he ſeems not to recollect that of ſuch a period the ſubject ſhould be one, and that the meaning of the whole ſhould be ſkilfully ſuſpended, till, at the concluſion, it ſtrikes the reader with full, impreſſive, concentrated force. We ſubjoin another of Dr. M.'s periods from the ſame ſeventh diſcourſe.

"We entreat you to remember [that] his power is omnipotent whom you make your enemy: his knowledge, whoſe laws you have broken in thought, word, and action, is perfect: his laws are holy, juſt and good: he hath not left himſelf without a witneſs, in any age of the world, manifeſting his wrath againſt all unrighteouſneſs: he ſpeaks to us by his Son from heaven: 'Jeſus is the image of the inviſible God,' the beloved of the Father: oppoſition to his goſpel, to his kingdom and government, is the moſt heinous and daring wickedneſs: depravity, ingratitude, perverſity, the moſt enormous and provoking, are theirs who will not have him to reign over them: if that rock, under whoſe ſhadow the exhauſted traveller ſeſts and is ſafe, *falls* [*fall*, undoubtedly] upon us, it will grind us to powder." (P. 271.)

Dr. M's. compoſition is, in general, ſlovenly and very ſeldom neat. Yet occaſionally he ſhews that, with proper care, he was capable of producing better things. As a proof of this we tranſcribe with pleaſure, a paragraph from the eighth diſcourſe. It is the laſt extract of any length which we ſhall give; and our readers will perceive that it furniſhes an inſtance of a pretty long period remarkably well conſtructed and expreſſed.

" Let us meditate on theſe repreſentations. Our thoughts have been turned to the endearments of a family, the pleaſures of a feaſt, the joys of ſociety, the ſplendours of royalty; to wealth's command of enjoyments, to reſt after fatigue, to ſafety after danger, to the ſucceſs of enterprize, to the rewards of induſtry, to the glory of war. After ſeparating from theſe, as enjoyed on earth, all that is mean, bad, deceitful, precarious and periſhing; after adding all that is great, is genuine and permanent: after recollecting the unſpeakably ſuperior ſatisfactions of the ſpiritual life; when the exerciſes of piety were performed; when you entered fully into the ſpirit of the worſhip of God; when the mind was compoſed, enlarged and comforted; when the works of faith and the labours of love were performed; when all fears and ſuſpicions were diſpelled; when the love of God was ſhed abroad in your hearts; when you rejoiced in hope, rejoiced with a joy unſpeakable and full of glory; you will exclaim, how precious muſt their enjoyments be, who are admitted into the regions of perfect maturity, of bliſs immortal!" (Pp. 347, 348.)

This certainly deſerves to be called good writing; but, unluckily, our Author's Volume affords very few ſuch examples. There is not, perhaps,

perhaps, to be found in the book another paſſage of equal excellence.

Dr. M. deals much in a bold elliptical kind of conſtruction, ſuppreſſing words the omiſſion of which, even when it does not obſcure the ſenſe, always detracts from the dignity of a grave and ſerious ſtyle. He hardly ever inſerts the relative pronoun, when it is governed by the verb, writing generally thus: "the ſatisfactions and improvements they inſpire and impart:" "the endeared and laſting remembrance it commands and ſecures," &c. (P. 3.) He has an equal averſion to what is called the conjunction *that*. "The ſuperficial may pronounce, juſtice is ſeverity; kindneſs is weakneſs; and piety itſelf is melancholy and moroſeneſs." (P. 4.) Hence, ſometimes, his language is ſcarcely grammatical. Thus: "Let us ſhew, that which they called hypocriſy was true religion and undefiled before God; that which they inveighed againſt as ſeverity, was juſt hatred and indignation of vice." (P. 81.) It is obvious that here Dr. M. ſhould have ſaid either "Let us ſhew that *that* which they called hypocriſy" &c., or, (which is ſtill better,) "Let us ſhew that what they called hypocriſy, &c."

A conſiderable number of Dr. M.'s phraſes are not Engliſh; and of ſuch we have particularly marked the following. "In anſwer to this queſtion." (P. 106.) "*Diviſive* courſes." (Pp. 134, 135.) "Tendency of producing." (P. 148.) "Ruinous of the peace, &c. (P. 196.) "God *ſerves himſelf of them.*" (P. 292.) To theſe may be added our Author's frequent miſapplication of *ſhall* and *will*, of *ſhould* and *would*. "In regarding the righteous with pleaſure and approbation, as thus reſembling God, we *will* be conſtrained and determined to preſerve their memory with honour." (P. 34.) "If we do not know the character and qualities of a friend, the nature and exertions of a courſe of life on which we enter; from that courſe of life we *will* ſoon turn away, to that friend we *will* ſoon become indifferent." (P. 236.) "If we remember the protection, ſucceſs and joy, ſecured to his followers—we *will* be ſaved from trouble of heart." (P. 283.) "If we reflected more on our dependance on God, and his goodneſs in beſtowing and preſerving our enjoyments, we *would* value them more highly." (P. 38.)

For this barbariſm, ſo offenſive to an Engliſh ear, Dr. Martin may, perhaps, be adviſed to plead the privilege of his country. But no plea, we think, will juſtify the abſurdity of ſcattering concrete terms at random, and without any ſubject to which they can belong." "*Holding* theſe rules of underſtanding or interpreting the Scripture, the text cannot poſſibly be underſtood, &c." (P. 164.) *Making* ſuch profeſſions, *holding* this language, and yet *remaining* the active enemies of chriſtianity, I know not a more appropriate name for them in a perverſe generation." (P. 210.) *Convinced* that the Scripture is given by inſpiration, whatever it contains is received without heſitation." (P. 312.) In theſe inſtances, the Author's conſtruction requires that *holding* ſhould be applied to *the text*; *making*,

*making*, *holding*, *remaining* to *I*; and *convinced* to *whatever*. But all this was far from the Author's intention.

Dr. M. is generally unſucceſsful in the management of the pronouns. Of this we have already given ſome ſtriking examples, and we may add the following. Speaking of a good wife, he ſays, "but, eſpecially, we perceive her claims on his [her huſband's] tendereſt affection in every image [which] ſhe brings into the world of herſelf and of *their* father." (P. 7.) "In the eye of diſcernment and of intimate friendſhip, whoever fears God is truly eſtimable: *their* excellence, manifeſted in the deepeſt poverty and affliction, is, in the ſight of God, of great price." (P. 78.) "Have *ye* not received, and ſhall not *you* receive much good from the recollection of their worth, and doing juſtice to their memories! (P. 34.) What beauty Dr. M. found in this ſudden change of the form of the pronoun, we cannot conjecture. But his habitual inattention to the proper uſe of this part of ſpeech makes his compoſition exceedingly inaccurate, and in one inſtance, makes him utter downright blaſphemy. "By attending to the hiſtory of Providence, and to the proſpects of futurity, you will perceive the deteſtableneſs of enmity and oppoſition to the goſpel: let *it* be Anathema Maranatha." (P. 183.) Dr. M. evidently meant to ſay "Let enmity and oppoſition to the goſpel be accurſed." But he really ſays "let the goſpel be accurſed."

Our Author is not always ſufficiently careful to preſerve congruity in the tenſes of his verbs. Speaking of the patriotic offer of his pariſhioners to embody themſelves as Volunteers, he expreſſes himſelf thus: "I hope I am juſtified in ſaying that, if every diſtrict in Britain, of the ſame extent, *ſhall* ſhew equal ſpirit, with the bleſſing of God, and according to the ordinary courſe of Providence, Great Britain *would* prove almoſt invulnerable by any foe." (P. 304.) Here it is obvious that conſiſtency demands either *ſhall* and *will*, or *ſhould* and *would*.

But by far the moſt characteriſtic feature of Dr. M.'s ſtyle conſiſts in his joining a plurality of nominatives with a ſingular verb. So groſs a trangreſſion of the elementary principles of grammar we certainly did not, at the preſent day, expect to find in the production of a ſcholar. Yet examples of it meet us at every turn. "Difference of ſtation and circumſtances does not alter the nature, or affect the claims of praiſe, of the *charity and righteouſneſs* that *ſtudies* the good of men, and that they may be ſaved." (P. 20.) "*Piety* and *punctuality* in celebrating the inſtitutions of religion, *has* often been branded as hypocriſy. *Almſgiving and attention* to the neceſſities and comfort of the poor, *is* named oſtentation." (P. 27.) "*The intereſting ſtory and diſpaſſionate eſſay*, that imperceptibly *leads* on to vice and atheiſm, and blaſphemy." (P. 178.) "The *tumult and confuſion is ſubſiding*." (P. 187.)

Theſe examples may ſuffice to ſhew that we have not, without good reaſon, charged Dr. M. with writing ungrammatically. But we could have produced abundance of ſimilar inſtances, which the reader

reader of the Sermons will eaſily diſcover, particularly in Pp. 197, 231, 245, 246, 263, 273, 278, 281, 299, 320, 340, 342. We ſhall now exhibit an inſtance or two, where our Author falls into the oppoſite blunder, that of making a nominative ſingular agree with a plural verb. "Emotion and violent paſſions appear in the time of war; and the *apprehenſion* of its deſolations *unhinge* the minds of many." (P. 279.) "To angels, to cherubim and ſeraphim, Jehovah is the great unknown. What the *nature* of the angelic hoſts *are* capable of, they know: as their capacities exceed ours, ſo does their knowledge of God: their conceptions are juſt, are certain, are bliſsful." (P. 321.) This laſt paſſage, beſide its being ungrammatical, is deſerving of notice on another account. It contains an apparent contradiction. If "to angels Jehovah be the great unknown," how come they, immediately, to have ſuch a knowledge of him? How come their conceptions of him to be *juſt* and *certain*? Above all, how come the conceptions to be *bliſsful*? For as Dr. M. has elſewhere, (and rightly we think) inſtructed us, "nothing that is not known can poſſibly attract our regard, or gain our hearts." (P. 333.)

We muſt now, however, (to adopt Dr. M.'s elegant language, p. 363.) "take off our hand;" and we ſhall conclude by quoting the laſt paragraph of his book: a paragraph which ſeems to have been written with a very lively feeling of ſelf-congratulation, and which, therefore, we are confident, we ſhall have his thanks for laying before our readers. The firſt part of it relates to the eighth diſcourſe, which was preached before the Univerſity of St. Andrews, Nov. 10th. 1799.

"As the dates of the other diſcourſes are marked, uniformity required the date of this alſo. The inſertion reminds the Author of the object of his viſit to the City of St. Andrews, and to the learned body before whom he preached; and affords him a new opportunity of repeating his reſpectful regards more publicly, and more permanently; that is, if his reſpect for the memory of the Earl and Counteſs of Leven, and his zeal for true religion, in theſe eſſays, ſhall live and circulate; this note will ſay to his friends, and that he has ſaid to his friends, noble and learned,

*Non laudare ſatis, dignaſque rependere grates*
*Sufficiam*———

In either event, *ſtill born* or *exegi monumentum*, or whatever *is* [be] the reception and effect of this volume, there is a ſatisfaction in

———*in magnis Voluiſſe.*"

*An Account of the Neutral Saline Waters recently diſcovered at Hampſtead.* By Thomas Goodwin, Surgeon. 5s. in boards. Murray.

THIS work is well deſigned for the ſervice of the people of London, who may find the ſame benefits from the change of air, ſcenery, and medicinal waters at Hampſtead, as at Cheltenham, Tunbridge-wells, or other watering-places.

The analyſis of the newly-diſcovered medicinal ſprings in Pond-ſtreet is chemically ſcientific, and, we ſuppoſe, correct, being approved of by Dr. Pearſon, and other eminent chemiſts and phyſicians. Our author has alſo chemically examined the ſoil of Hampſtead, not only becauſe a good judgment may be formed of waters by the ſoil whereon they run, but that ſuch analyſis may prove uſeful to agriculturiſts.

The author has very pleaſingly deſcribed the country about Hampſtead, and its delightful and extenſive proſpects from various ſituations; and, as a good appendage, he has given us a map of the various rides, &c. and alſo a view of part of Hampſtead contiguous to the newly-diſcovered wells. He obſerves, concerning the medicinal ſprings, that one is a valuable neutral purgative, the other an excellent ſimple chalybeate, without any ſaline matter, whoſe tonic effects (particularly in female and other complaints ariſing from mere debility) he has, for many years, obſerved, as did alſo his uncle Mr. Geo. Goodwin, whoſe practice was extenſive at and about Hampſtead for nearly forty years. Many delicate ſtomachs (and moſt of thoſe who require theſe waters have that organ in an enfeebled ſtate) cannot bear theſe natural remedies quite cold, without experiencing a diſagreeable chill, and an oppreſſive load throughout the day; but when warmed to the temperature of new milk, they have agreed well; and by continuing their uſe for ſome time, the nervous powers have become invigorated, and the ſtomach ſufficiently ſtrengthened to receive them with pleaſure in a cold ſtate, and the patient has ultimately received a radical cure. Another important part of this practice is, that the waters may be drunk by invalids with nearly the ſame ſucceſs in the coldeſt weather; whereas, by the plan hitherto recommended, they are uſeleſsly flowing near half the year. Next follows a good account of the cold and warm ſea bath, the ſhower, vapour, and air-bath.

Obſervations concerning diſeaſes, and their relief and cure, are interſperſed in the work. In the gout, we agree with the author that the immerſion of the gouty limb in cold water is a practice too adventurous, notwithſtanding what Hippocrates (Apl. 25. Sect. 5.) Ætius (Serm. 22. Caſ. 28.) Celſus (Aſb. to Caſ. 24.) and Plench, of Vienna, have ſaid in favour of it, we think it much ſafer ſtill to abide by the judgment of the ſagacious Sydenham, who had confidently declared, after a long courſe of experience and obſervation, that moſt of thoſe who are ſuppoſed to have periſhed by the gout, are rather deſtroyed by wrong management than by the diſeaſe itſelf. (Treatiſe on Gout, Sect. 67.) But leaving diſcuſſions concerning diſeaſe, [illegible]

us follow our author into a new path, wherein he ſhews his philanthropy by recommending, as a general pattern, an inſtitution eſtabliſhed by the gentlemen of Hampſtead for the benefit of the ſober and induſtrious people of that village. As he was the ſurgeon and apothecary of that inſtitution, and therefore well knowing its ſuperior uſefulneſs, and its good effects, he has, for the good of his country, here publiſhed its laws and regulations. Mr. Goodwin takes occaſion to introduce excellent advice relative to the preſervation, as well as the reſtoration, of health; which, though not neceſſarily connected, are aſſociated in an eaſy and natural manner, with his main ſubject. This ſmall volume adds conſiderable amuſement to utility and inſtruction.

## POLITICS.

*Cobbett's Spirit of the Public Journals for the Year* 1804. *Vol.* 1. Large 8vo. Pp. 1250. 1l. 7s. half-bound in Ruſſia. Budd and Bagſhaw.

MR. Cobbett, in a ſhort preface, aſſigns as a reaſon for this publication, the inconvenience which he has himſelf experienced for the want of ſuch a collection. As to the *manner* in which the compilation has been made, we cannot deſcribe it better than in his own words.

"While I have thought it neceſſary, in order to ſhew the ſpirit of the times and of the different parties, to preſerve the light as well as the ſerious matter, whether in verſe or proſe, and whether in praiſe or cenſure of public men, little as well as great, I have obſerved, in every inſtance, the moſt ſcrupulous impartiality, without, on any occaſion, availing myſelf of the opportunity of blunting a ſhaft when aimed at the party to which I may be ſuppoſed to be attached, or even when aimed at myſelf; perfectly ready to be included in the avowal, that every one ought to ſink when not ſupported by reaſon and truth. The order is, of courſe, chronological. Each article has a head deſcriptive of its ſubject, and noticing the particular publication from which it is taken. The ſubjects, together with the dates, are again noticed in the running title at the top of the reſpective pages. The whole is preceded by a table of contents, and followed by a copious index. The volume, which includes about five hundred different articles, extends to above thirteen hundred pages, and contains, upon fine paper, and in a character of the ſame ſize as the Political Regiſter, as much matter as is uſually contained in ſix of thoſe octavo volumes which are generally ſold at eight ſhillings each in boards."

As far as we have been able to judge, from a very curſory view of the volume, for it is not to be ſuppoſed that we ſhould read it regularly through, any more than that we ſhould criticiſe it, article by article, or particularize thoſe which would call for our praiſe or our cenſure, this is a very true and juſt deſcription of it. It will be perceived, that it is on a very different plan from, and a much more extenſive plan than, thoſe publications which bear the ſame title, and which are chiefly confined to the jeux d'Eſprits, or to the effuſions of *one* party; and therefore, to ſuch as can afford to buy it, it will be much more acceptable and uſeful.

*The Justice and Policy of a War with Spain demonstrated.* 8vo. Pp. 48. Hatchard. 1804.

HAD any doubts remained in our mind of the juſtice and policy of the war, in which we are now engaged, with this vaſſal of the Corſican uſurper, they muſt have been diſpelled on the peruſal of this temperate and argumentative tract. The acts of provocation and aggreſſion committed by Spain, and here enumerated, are proved by the authority of the beſt writers on the law of nations, to have been amply ſufficient to juſtify a declaration of war on our part. They were, indeed, ſuch as no ſtate, that had not loſt all ſenſe of national intereſt, dignity and honour, could poſſibly ſubmit to; and, it is juſtly obſerved, that nothing but the weakneſs of Spain could excuſe the long forbearance of the Britiſh government. The advantages and diſadvantages likely to reſult from this neceſſary conteſt are here very clearly ſtated and very ably diſcuſſed; and the obſervations on colonization in general, and on that of Spain in particular, in its effects on the mother country, are ſenſible and judicious. We apprehend, however, that they who aſcribe the fallen condition of Spain to its colonies, do not conſider it as reſulting from the emigration of her ſubjects, but as proceeding from the regular influx of wealth without any of thoſe efforts to produce it which give life and vigour to a ſtate, and which render it formidable while they enrich it. But there is no doubt that the cauſes aſſigned by the author have moſt materially contributed to reduce that unhappy country to its preſent degraded ſtate; for what degradation can be more complete or more abject, than that of an ancient monarchy become the vaſſal, or rather the ſlave, of a low-born upſtart, who has founded his greatneſs on the blood and ruin of the neareſt relatives and conſtant allies of her own hereditary ſovereigns!

*Plunder and Partition, as practised on the continental Neighbours of France by Napoleon I. explained to the British Public.* By an Engliſhman. 8vo. Pp. 64. Hatchard. 1804.

THIS ſenſible tract is preceded by an appropriate dedication to Sir Francis D'Ivernois, whoſe indefatigable labours in elucidating, and whoſe abilities in explaining the real ſtate of the finances of revolutionary France, muſt excite the admiration, and command the applauſe, of all who think the acquiſition of a vaſt maſs of hiſtorical information, without the previous trouble of clearing away the rubbiſh with which it was encumbered on all ſides, a matter of importance. The object of the pamphlet before us, is to explain the ſenſe in which the preſent uſurper of the throne of the Bourbons uſes the words "ſtrict obſervance of national faith, in all matters of finance;" and farther to prove the inadequacy of the means employed by the French government for raiſing their revenue to a level with the expenditure. For this purpoſe, the author enters into a brief examination of the different official reports which have been made during the laſt four years on the ſubject of finance; but, briefas it is, our limits will not allow us to follow him regularly through it.

In the year 1800, the finance miniſter of the day *acknowledged* the exiſtence of an outſtanding debt of one hundred and ten millions of *livres*, which he propoſed to *fund*. This mode of *funding* a floating debt is very familiar to *our* ruined men, who generally contrive to make a fair bargain for themſelves. But it would create a little buſtle in the ſtock exchange.

we ſuſpect, if Mr. Pitt were to come forward with one of the new plans, which the ingenuity of modern republican financiers has ſupplied for the purpoſe of putting a national debt, or any part of it, in the courſe of payment. *Our* notions of finance, unfortunately, are contracted as the iſle in which we live; and as the latter is circumſcribed by the ocean, ſo are our fiſcal tranſactions fenced round with certain antiquated barriers, ycleped integrity, honor, juſtice, which for the ſoul of us we have not the reſolution to break through. But more bold and more enterprizing are the patriotic chancellors of the *great nation*; and we are rather ſurprized, we confeſs, that Mr. Pitt, before he brought forward his propoſitions for ſettling the loyalty loan, did not, (as no one knows better than himſelf the wiſdom of the adage, ſas eſt et ab hoſte doceri) profit by the experience of his rival at Paris, as ſo fully diſplayed in the following admirable mode of lightening the burdens of the people by a reduction of the national debt.

"The unfortunate creditors of the firſt claſs were inſcribed on the *grand livre*, in ſtock valued at par, by which they loſt about forty-five per cent. of their capital. Thoſe of the ſecond claſs, that is, to the amount of ninety millions, fared ſtill worſe; they were paid in different kinds of ſtate paper, alſo reckoned at par, although only worth after the rate of about thirty-three francs for every hundred; and this was called by a counſellor of ſtate (Devaiſnes,) 'rendering a grand act of public juſtice!'

"A further arrear of debt, amounting to one hundred and ſeventy-two millions and a half, was liquidated much in the ſame way; that is, five-ſixths of it were paid in a medley of ſtate paper at par, the value of which was from thirty to forty *francs* for every hundred, and the remaining ſixth in money: ſo that, by theſe two manœuvres, the Firſt Conſul wiped off a debt of upwards of two hundred and eighty millions, for which the faith of the great nation was ſolemnly pledged, with about one hundred millions of real value !!!"

Another *œconomical* arrangement which actually formed the ſubject of a *boaſt*, in the official report of January 17, 1804, was the proteſt of all the bills drawn by General Rochambeau for the ſupport of the French army in Saint Domingo. This ſwindling tranſaction is one of the moſt baſe that is to be found among thouſands of the ſame nature, in the annals of the French treaſury. For without the ſupplies for which theſe bills were given, all the troops in St. Domingo muſt have periſhed. And by whom was this abominable fraud committed? By the man who is ſolely indebted for his elevation to the ſupport of the army, and whoſe greatneſs, ſplendour, and authority, the breath of that army could deſtroy in an inſtant!

The following hand-bill was lately ſtuck up in different parts of Paris, during the night, addreſſed to Buonaparté: "Crown yourſelf with the laurels, not of victory, but of peace: this will give univerſal ſatisfaction. If you do not, you had better not be crowned at all.". To a tyrant, ſo full of ſuſpicion and miſtruſt, and having ſuch good grounds for both, even this trivial circumſtance muſt have afforded no ſmall degree of uneaſineſs, if not of apprehenſion.

The author next takes a curſory view of the actual ſtate of the revenue of France, as proclaimed in the official documents; whence it appears that the total revenue, including the proceeds of the national domains, is 750 millions of *livres*, from which 200 millions are deducted for the expence of collection, for repairing highways, turnpikes, &c. and for various

provincial and municipal collections, leaving a net revenue, at the disposal of the government, of 550 millions.

"It is worthy of remark, that, since the accounts referred to in the subsequent pages, the French budget of the year 13 has been presented to Buonaparté at Boulogne; and with it, what is called 'the situation of the receipts and expenditure of the year 12.' The Moniteur, of the 29th of August, contains a flourishing augmentation of the French revenue, which document is subjoined to this work, but the particulars of the budget have not yet reached our country: they are the less important, inasmuch as, (like those of the year preceding, hereafter stated,) they are given upon a supposition of peace! The reader will perceive that it enters not into our plan to cavil about the French official statement. It may suffice to shew, that, by their own account, the peace revenue of France is unequal to the peace expenditure; and it is to this single fact, and the consequences resulting from it, that we wish to draw the attention of the public. It is, however, worthy of repetition, that this is the second financial statement which Buonaparte has published during the war, as made on the supposition of peace!! And it naturally occurs to ask, why the supposition is held out of an event, which was known not to exist? Why a peace statement of expenditure is announced in time of war; and, when it is moreover confessed, that a *continental war* is expected? The reason is plain: it must be to deceive the people. The expence of a peace establishment is confessed to exceed seven hundred millions of *livres*, which, by the official account of the preceding year, is at least one hundred and fifty millions above the whole real nett revenue of France; and there are no reasons to suppose that this revenue has increased in the last year. There is a remarkable passage in that statement, which says, that this peace establishment is equal to all exigencies; and that, if even a continental war should follow, no new taxes will be laid! This solecism is very incredible; and it can only be reconciled as forming part of the system which Buonaparté has adopted, of making the continent, if possible, tributary, to supply the deficiency of his revenue, and meet the additional expenditure which future events may render necessary: for it is too absurd to believe that, notwithstanding the formidable state of his present preparations, he can avoid incurring a largely increased expenditure, in case of a continental war. The budget next goes on to assure the French people, that no extraordinary measures would be resorted to for recruiting the army; and, on the very same day, the prefect of the department of the Seine publishes a notice, relative to the conscription of the year 13; by which 'all young men born between the 24th of September, 1783, and the 22d of September, 1784, must, whatever be their size, their physical constitution, or even their infirmities, be inscribed on the tables of the year 13, and present themselves, between the 2d of September and the 7th of October, before the mayor of their respective district. In case of absence or sickness, their parents, guardians, or near relations, must declare for them their name and age, and inscribe the same!' Thus, while such minute pains are taken to represent a just attention on the part of government to the welfare of individuals, the same violent measures are pursued, as existed in the worst periods of the revolution; and whilst a flattering picture of the finances is held out as matter of exultation on one hand, the pressing poverty of the state is pleaded on the other, in justification of daily robberies committed upon defenceless towns. That this system still exists in full vigour may

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be ſeen by referring to recent accounts from Hamburgh; which mention, that, on the 31ſt of Auguſt, Marechal Berthier had demanded another contribution of one million and a half *banco marcs* from that city. Bremen having, at laſt, been compelled to agree to the forced loan exacted by Buonaparté, the French blockading army has withdrawn. Hanover is drained of all its ready money, and ſtripped of every portable article of electoral property!"

In the month of February, 1804, the committee of finance admitted, that "this revenue of 550 millions was daily diminiſhing, and might, in a few years, be reduced to 470 millions;" which admiſſion is followed up by the author with theſe juſt remarks.

"The expenditure of the peace-eſtabliſhment, as decreed under the conſular government, amounted to ſix hundred and fifty-one millions,* without including the ſupport of the clergy, which item forms no part of the official ſtatement here referred to. From this, then, it is evident, that ſuppoſing no diminution of receipts, but taking them at the full of the above eſtimate of five hundred and fifty millions of *livres*, there *was* an annual deficit of at leaſt one hundred and one millions, in the *peace*-eſtabliſhment; which deficit, according to the ſtatement of the new budget, is further increaſed upwards of forty-nine millions, by the admiſſion of ſo much additional expenditure in the peace eſtabliſhment; *i. e.* from ſix hundred and fifty-one, to upwards of ſeven hundred millions of *livres*.

"The increaſed expences of the war, ſo long as it continued againſt Great Britain alone, were calculated at ſixty millions annually, which there is reaſon to know are greatly under-rated: but, without deviating from the items of the French official accounts, theſe items form together no leſs an amount than two hundred and ten millions of *livres*, or near *eight millions ſterling of annual expenditure more than the revenue*; beſides, as has already been ſaid, the maintenance of the clergy, which the government is pledged to provide for.†

"The expences of the executive government, under the Firſt Conſul ‡,

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* "According to the ſtatement of the new budget already referred to, the peace-expenditure is confeſſed to exceed ſeven hundred millions: hence an increaſe of upwards of forty-nine millions, and, by conſequence, ſo much more of deficit. No mention is made of the ſums of money extorted from Hamburg, Bremen, Hanover, Spain, and Portugal,—or of the price of Louiſiana. This latter is, perhaps, the private property of Buonaparté; and it was whiſpered at the time, that the four millions ſterling, paid by the Americans, was for his private uſe!"

† "It is no leſs remarkable than true, that, 'damned to everlaſting fame,' Buonaparté publicly reproached the unfortunate Louis XVI. with want of policy, for having acknowledged a deficiency in the revenue; and even attributed his overthrow to this confeſſion! See Moniteur, 14th July, 1801: '*Addreſſe aux François ſur le* 14 *Juillet.*'"

‡ "The ſtipend eſtabliſhed by law, upon the election of the Firſt Conſul, was fixed at five hundred thouſand *livres*; which, a few months after, Buonaparté moſt inſidiouſly contrived to convert into a civil liſt, equal to about thirty millions of *livres* of annual revenue!—See Bourienne's curious publication, called "*Livre rouge* of the conſular court, dedicated to economiſts, and other modern reformers," for a detailed account of extravagances.

are known to have been more than double thoſe of the monarchy of France. The Imperial eſtabliſhment muſt ſtill greatly increaſe them. Be it remembered, that to reduce the power and expences of the crown were among the firſt of the popular cries, at the commencement of the French revolution; and that the throne of the Bourbons was overturned from a deficit in the annual revenue of only fifty-ſix millions of *livres*; while the Firſt Conſul makes one, of upwards of two hundred and ten millions, the ſtep by which he completes the uſurpation of the ſame throne, and aſſumes the Imperial purple * !!!"

Theſe are curious facts which ought, we ſhould think, to make a laſting impreſſion on thoſe for whoſe benefit they are principally ſtated. With our author's concluſions we moſt heartily concur; "that the tranquility of Europe cannot be eſtabliſhed, until France ſhall have reduced her peace eſtabliſhment to her own internal reſources; and until it is evident that ſhe is not compelled to ſeek the dreadful alternative of aggreſſion, or warfare with other countries, to ſerve as a pretext for plundering the weaker nations of Europe, in order to ſupport her vicious and unprincipled profuſion." And we are farther perſuaded, that ſuch reduction will not take place, nor ſuch evidence be afforded, until the lawful heir to the ancient crown of France be reſtored to his throne.

In two different notes, the author adverts to the number of French ſpies continually employed in this country, and to the multiplicity of aliens of ſuſpicious character to be ſeen in the metropolis, and in our ſea-port towns. As to this laſt part, we apprehend he is miſtaken, as we know, a perſon was ſent down from the Alien Office, laſt ſummer, to the coaſt of Kent, in conſequence of ſuch a report, which he aſcertained to be utterly unfounded. No doubt, however, can remain, that the greateſt vigilance and caution ſhould obtain in the police, and that a great number of ſpies are actually in different parts of the United Kingdom. In *Ireland* certainly, a conſiſtent and regular communication has been maintained with France, and meaſures for the invaſion of that country, and for its ſeparation from England by means of a French army, have unqueſtionably been cemented between the committees of Dublin and of Paris. But, that any alien, of whatever deſcription, ſhould be ſo audacious to proceed to *threats*, is a fact that almoſt ſtaggers credibility.

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1800, By the return of the emigrants and proſcribed clergy;
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It has been well ſaid of France, under Buonaparté's government,

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The documents referred to by the author, in the courſe of his argument, are ſubjoined to the pamphlet by way of appendix. The whole of the diſcuſſion is conducted with ability and temper, and the reaſoning, as far as it goes, is concluſive.

## POETRY.

*Poems.* By Laura Sophia Temple. One volume. 12mo. Pp. 192. Phillips. 1805.

THIS votary of the muſes with a modeſty which we cannot cenſure, although we are happy to obſerve it is not here neceſſary, pleads her youth as an apology for defects which ſhe conceives may exiſt in her work. As reviewers, we deem it our duty to allow no excuſe for any literary undertaking beyond the powers of the writer. No perſon is obliged to write; and if any become authors without the competent qualifications, it is for the general intereſt of literature that ſuch attempts ſhould be cruſhed. Nevertheleſs, there is a great difference between the extravagance of youthful genius and the monotonous dulneſs of no genius. While we reprobate every aim of ignorance and ſtupidity by repetition and compilation, to patch together ſcraps, to which, after ſuch workmanſhip, they give the names of new books; we ſhall ever cheriſh the bloſſoms of genius; and, to the beſt of our knowledge and judgment, beſtow ſuch counſel as we ſhall think moſt likely to correct errors and promote excellencies.

Miſs Temple, in theſe poems, diſplays the prime qualities of a poet; ſhe feels with ſenſibility, and deſcribes with force. Hers is an intelligent and ardent mind, not yet furniſhed with an extenſive range of knowledge, but which very fully comprehends what has fallen within the ſphere of obſervation; and that obſervation has extended to the ſtate, incidents, and paſſions of domeſtic and ſocial life. She is feelingly alive to each fine impulſe; ſhe unites taſte, fancy, and tenderneſs. Short as her life has been, it appears not to have paſſed without melancholy.

The firſt eſſay is an elegy to Maria Catharine Temple, who, we ſhould apprehend, was a ſiſter of the author. It is the ſimple, natural, and elegant expreſſion of real feeling for the death of a beloved friend. A poem upon a beautiful but frail fair one is ſo pictureſque and impreſſive, that we think it muſt be drawn from an exiſting original. The victim of ſeduction is a fuller and more finiſhed portrait; of which the lines are ſtrong, and the colours at once glowing and ſkilfully aſſorted, as, perhaps, may be

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naturally expected from the ſex of our young author. The fault is entirely laid upon the man; we cannot help thinking that poor Maria, the victim in queſtion, by our author's deſcription, was the dupe of her own exceſſive credulity more than of the arts which he practiſed. His mode of attack was ſo very common as to require only very common precaution for defence. But let our author ſpeak for herſelf.

" How could ſhe doubt his fond inſidious ſmile;
How trace the doubling of each artful wile?
Ah! could ſhe dream that heart would truth diſown,
That fondly ſwore to love but her alone!"

This is by no means ſound doctrine, that a young woman muſt believe whatever a man tells her. Though none more ſtrongly reprobate ſeduction than we; and though we certainly regard the man as in moſt caſes *chiefly* to blame, yet we muſt ſay, the woman in moſt caſes is, and muſt be, *greatly* to blame. The man purſues pleaſure, regardleſs of its conſequences to another. The woman purſues pleaſure, regardleſs of its conſeqeences to herſelf. The act of the former bears a great analogy to murder: the act of the latter bears as great an analogy to ſuicide. We recommend to our fair young author to take MORAL TENDENCY into the account, as well as *natural feeling*. This advice we beſtow with the more confident hopes of ſucceſs, ſince the effuſions of our youthful muſe are in general friendly to virtue. Several poems very pathetically exhibit the paſſion of love in its various viciſſitudes; its joys and its ſufferings.

We are moſt highly pleaſed with the compoſitions, which appear to be founded on the real life and natural paſſion. To return to the metaphor we have already uſed, thoſe pictures are the beſt that are taken from originals within the knowledge of the author. The Hindoo lover to the evening breeze; the Perſian ode to the morning; and the Arabian ſong, lead us to ſuppoſe, our poeteſs is little converſant in the modes of Oriental regions. But the poems which we before mentioned, prove her to be well verſed in the feelings and paſſions of all regions. The language of our juvenile muſe is on the whole tolerably correct; the verſification is more exceptionable; for inſtance, *joy* never can chime *to ſky*. *Eye* to *deſtroy*. *Wander* will not do to *Caſſandra*. We ſhould let *compaſs* chime with *rumpaſs*, did it not unfortunately happen, that we know not ſuch an ENGLISH word as rumpaſs. *Joy* and *ſigh* will not do. As we have really a very favourable opinion of this young lady's genius and powers of pathetic deſcription, we wiſh her to attend to the ſecondary qualifications of a verſifier, as well as ſhe has done to the primary qualities of a poet. We ſhall be happy again to meet with Miſs Temple, and to meet her with thoſe improvements which ſuch talents as hers can very eaſily attain.

## NOVELS.

*Can we Doubt it? Or, the Genuine Hiſtory of Two Families of Norwich.* By Charlotte Bournon Malarme, Member of the Academy of Arcades of Rome. Tranſlated from the French by Mrs. Villa-Real Gooch. 3 Vol. 12mo. Pp. 632. 10s. 6d. Croſby and Co. 1804.

IN a preface, Mrs. Gooch deprecates the ſeverity of criticiſm by modeſtly confeſſing that, though a perfect miſtreſs of the French language, ſhe has

has found extreme difficulty in the attempt to transfuſe the ſpirit of the original into the tranſlation. This difficulty of the real exiſtence of which experience has fully convinced us, is beſt felt and more readily acknowledged by thoſe tranſlators who are moſt competent to meet and to ſubdue it. And though we ſhall have ſome trifling defects to notice in the tranſlation before us, we have no ſcruple to rank Mrs. Gooch among this claſs of tranſlators, which, indeed, is not very numerous.

As to the *ſtory* itſelf we are aſſured by the author, in a poſtſcript, that ſhe is to be conſidered only as the *editor*; and that the facts themſelves, which ſhe received from a deſcendant of one of the principal families whoſe notable exploits are here recorded, "*are exactly true.*" Now, though we readily admit the truth of the French adage, *Tout ce qui eſt vrai n'eſt pas vraiſemblable*, we muſt require in return, an admiſſion, at leaſt of equal truth, that *every thing which is true muſt be poſſible.* And to us, it appears, that ſome of the facts here recorded, are not within the limits of poſſibility; we do not ſpeak of phyſical impoſſibility, but mean merely to ſay, that of the occurrences here ſelected, ſome could not poſſibly occur in *England.* For inſtance: 1. Lord Milborn, who, we are left to ſuppoſe, was a peer of England, could not by the laws of England, be arreſted for debt. 2. The trial of a man for a capital offence, after he had been arraigned, the jury charged, and witneſſes examined, could not be poſtponed till a future time. 3. A man ſo charged could not be tried in his abſence, ſentenced to be burnt in effigy, and to have his property confiſcated. In ſhort, all the judicial proceedings here ſtated to have paſſed in England, could not have paſſed there, and are, in truth, purely French. Hired aſſaſſins and ſubterraneous caverns too, are not the natives of this country, but exotics imported from the more fertile regions of Romance. Were we to ſpecify all the groſs violations of *probability* which this *genuine hiſtory* contains, we ſhould extend our article to the ſize of a volume. Conſidered, however, as a work of imagination, ſuch violations will probably not be regarded as ſerious objections to it; and to ſuch readers as are pleaſed with buſtle, incident, and extraordinary adventures, theſe volumes will be particularly acceptable. In fact, they contain as many of theſe ingredients as would ſupply materials for a dozen volumes of our modern novels. With the *moral* no fault can be found, ſince vice is ſeverely puniſhed, and virtue properly rewarded.

We did not expect to find, in the production of ſo experienced a writer as Mrs. Gooch appears to be, ſuch a ſentence as this: "it was ſowing venomous plenty in a ſoil too well diſpoſed to ripen them." She is not to be told, that we *ſow ſeeds* but not *plants*, and that to aſſign *diſperſion* to a ſoil, is to talk nonſenſe. Again, ſhe frequently talks of a being *more perfect* and *moſt perfect*, when ſhe ought to know that when a man or woman has attained to perfection, (in other words, has become 'a faultleſs monſter that the world ne'er ſaw!') he or ſhe can be neither *more* nor *leſs* perfect than any other man or woman; in ſhort, that *perfection* admits not of *degrees*. "From the obſervations made by Ancelina, it was eaſy to believe, that Gideon would not have to encounter *with* her indifference." This is a ſtrange inaccuracy; but the following is ſtill more ſo. "He frequently thought it was done by his father, who, wiſhing to prevent his union with Ancelina, had conceived the idea of keeping him ſequeſtered from the world until *her* whom he loved was eſtabliſhed in it." Thus, as the ſcene lay in Wales, perhaps the fair tranſlator thought it right to adopt the common

mon phraſeology of that ancient principality; in which, it is well known, that *hur* or *her* is the uſual ſubſtitute for *he* or *ſhe*. Notwithſtanding theſe defects, the tranſlation is much ſuperior to the far greater part of the modern tranſlations.

## DIVINITY.

*The Duty of holding faſt the Doctrine of the Goſpel. A Sermon preached at a Convocation of the Biſhops and Clergy of the Scotch Epiſcopal Church, holden at Lawrenceki-k, in the County of Kincardine, on the 24th Day of October*, 1804; *and published at their Requeſt.* By the Right Rev. John Skinner, in Aberdeen, Senior Biſhop of that Church. 8vo. Pp. 46. Aberdeen. Printed by J. Chalmers and Co. 1804.

OUR readers will obſerve, that the title-page of this little work bears no publiſher's name, unleſs the printers act alſo in the capacity of publiſhers. They may, therefore, perhaps, be inclined to conſider it as intended only for private circulation, and, of conſequence, not altogether a proper ſubject for our remarks. We ourſelves ſhould have been of this opinion, if the publication had not been formally announced, either by the author or by one of his friends, in our own, and in another Review. This circumſtance, we think, muſt obviate the charge which might otherwiſe, we are ſenſible, be brought againſt us, of preſuming to ſit in judgment on a work which, at firſt ſight, does not appear, to be the ſubject of the juriſdiction of our tribunal. We are happy that ſuch an impediment has been removed. For, though this publication is ſmall in ſize, it is of great importance, not ſo much, indeed, from its own intrinſic merits, as on account of the occaſion to which it owed its birth, and the effects which may reaſonably be expected to proceed from it. Theſe are both entitled, in our humble opinion, to the ſerious attention of the public; and we ſhould have been ſorry if we had been precluded from delivering our ſentiments with regard to them.

Our readers are ſufficiently acquainted with the preſent ſtate of the Epiſcopal Church of Scotland. (See Anti-Jac. Review, Vol. XVII. Pp. 134—145.) The Epiſcopalians in that country, conſiſting, not, as has been illiberally and falſely aſſerted by a calumnious writer in the Literary Journal (See our XIXth Vol. Pp. 212, 213.), of a few obſcure, mean and ignorant perſons, but of a very large proportion of the moſt diſtinguiſhed in the nation for rank, reſpectability, intelligence, and influence, have, ever ſince the Revolution, been unhappily divided into two diſtinct parties, holding no communion, and exchanging few tokens of Chriſtian fellowſhip with one another. That this was a diſgraceful and deplorable ſpectacle we need not repeat. Every well-inſtructed Churchman will moſt readily avow it, and expreſs his aſtoniſhment that ſuch a ſeparation ſhould ſubſiſt a day after practicable means of healing it could be found. Since the penal laws were repealed in their favour, the Scotch Biſhops, at different times, have made, to the diſſenting Clergy and their congregations, overtures of conciliation and union. But although theſe overtures were embraced by a few, they do not appear to have been generally weighed with that regard to principle which their importance challenged, and which every conſcientious Churchman is ſuppoſed to poſſeſs. Whether this aroſe from inadvertence, or from

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motives leſs excuſeable, we do not at preſent, inquire; nor do we mean to reſume the ſubject at any length, having formerly, when a larger work of the Right Rev. Preacher was under our review, delivered our thoughts on it fully and without reſerve. It was obvious, however, that by thoſe, if any ſuch there were, who were unfriendly to the union, which we then recommended, a plauſible argument might be advanced. It might be ſaid that, although it was to be preſumed that the Epiſcopal Church of Scotland is orthodox and pure, yet this preſumption was merely a matter of courteſy; for that her religious tenets were not publicly known. They might, indeed, be ſound; but they might be otherwiſe: and we had no fixed ſtandard by which to judge of them. The Scotch Biſhops, therefore, very wiſely reſolved to remove this objection. They convoked a general meeting of their Clergy for the purpoſe, as the intimation expreſſed, of "exhibiting, in the moſt ſolemn manner, a public teſtimony of their conformity in doctrine and diſcipline with the Church of England, and thereby, removing every remaining obſtacle to the union of the Epiſcopalians in Scotland." It would naturally occur that, for promoting theſe deſireable ends, no ſtep could be taken by the Epiſcopal Church of Scotland, more likely to be attended with ſucceſs, than her adopting the articles of the Church of England as the Confeſſion of her Faith. This, accordingly, was the meaſure purſued. The articles were ſubſcribed before the meeting was diſſolved; and the ſubſcription, as we have been informed, was unanimous.

Thus has the Epiſcopal Church of Scotland declared, in the moſt ſolemn and authentic form, that her Clergy recognize, and will, in all time coming, be required to ſubſcribe, the 39 Articles of the Church of England as the ſtandard of their faith. The tranſaction is equally honourable to both Churches, of which the union is now as intimate and complete as can take place between Churches of which the external and accidental circumſtances are not preciſely the ſame. But external circumſtances, we need not obſerve, neither make nor unmake a Chriſtian Church. There are perſons we know, of a different opinion, who conſider an eſtabliſhment as conſtituting a Church. *Our* ſentiments, we are proud to proclaim, are very oppoſite to theirs: nor have theſe ſentiments been haſtily or inattentively formed. On the contrary, they have been adopted on careful, minute, and long-continued inquiry. Our maxims, therefore, of Church Government and diſcipline are not the reſult of educational prejudice, but of ſerious deliberate conviction. Of courſe, it is now our decided opinion, that the conduct of thoſe Clergy in Epiſcopal Orders who ſhall, henceforth, continue to officiate in Scotland, in contempt of the authority of the prelates of that country, will be defenſible on no eccleſiaſtical principles. In every thing ſpiritual, that is, every thing eſſential to the nature of a church; in conſtitution, doctrine, diſcipline, and worſhip; there is now the moſt perfect agreement between the Epiſcopal Church of Scotland and the united Church of England and Ireland. There can, therefore, exiſt no ſhadow of reaſon why the Scotch Epiſcopalians ſhould ſtill exhibit the unſeemly appearance of two ſeparate communions. We, of conſequence, are ſanguine in our expectations, that the event which gave riſe to the publication before us will put an immediate end to the SCHISM. If our expectations ſhould be diſappointed, we ſhall know, at leaſt, where to lay the blame. In the mean time, it gives us peculiar pleaſure to learn that the ſubſcription of the Scotch Epiſcopal Church to our excellent articles has had its proper effect on one of the moſt reſpectable Clergymen, who, ſince the Revolution, have officiated in Scotland

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among thoſe who are called *the Qualified Epiſcopalians*. This gentleman, miniſter of a large and faſhionable congregation in Edinburgh, conſidered himſelf as bound in conſcience, by the ſubſcription of the Scotch Epiſcopal Church, to acknowledge the juriſdiction of her prelates, and to join with her in communion. May he quickly be followed by all his brethren! Of the motives by which, on this occaſion, he was actuated, he gave a brief and perſpicuous account in a printed addreſs to his congregation, who, deſerving of no leſs praiſe than their paſtor, perceived the propriety of the ſtep which he adviſed, and gave an edifying example of the ſacrifice of prejudice to conſiſtency, principle, and a ſenſe of duty. The addreſs, which we have ſeen, is highly creditable to its author, and places the queſtion in the moſt proper point of view. The worthy writer of it, we hope, will have the goodneſs to pardon us for inſerting the introductory paragraph, which is as follows.

"The Biſhops and Clergy of the Epiſcopal Church of Scotland having, at a Convention held at Laurencekirk, in the county of Kincardine, on the 24th of October laſt, ſolemnly ſubſcribed the 39 Articles of the United Church of England and Ireland; and having by this act, given the moſt deciſive and ſatisfactory teſtimony of their agreement with that Church in doctrine and diſcipline, there remains no poſſible objection to the union of the two Epiſcopalian parties in this kingdom, and to the ſubmiſſion of the Engliſh Clergy here to the ſpiritual authority of the Scotch Biſhops."

There is another circumſtance attending this ſubſcription which we cannot but conſider as of the higheſt importance. Our readers have no occaſion to be reminded of the loud and clamorous pertinacity with which it has been of late contended, by a pretty numerous party among us, that the doctrines of our Church, and particularly our articles, are clearly and definitively Calviniſtic. A more impudent and falſe aſſertion, it is true, was never made, as has been demonſtrated, with irreſiſtible force, by many able and maſterly writers. To ſuch a height, however, of arrogant confidence have our Calviniſts, of late years, carried their claims, as to exclude, without mercy, from the character of "Churchmen," all who will not acknowledge that our public ſtandards are conformable to the impious blaſphemies of Calvin. "*We* then are the *true Churchmen*," ſays Mr. Overton, and *Mr. Daubeny and his aſſociates* are *diſſenters* from the Church of England." It is ſingularly unlucky for theſe modern "*True Churchmen*," that their predeceſſors, the ancient Calviniſts of this kingdom, ſhould have been of an opinion ſo oppoſite to theirs. But theſe ancient Calviniſts, as they were unqueſtionably more learned, ſo were they infinitely more reſpectable and honeſt than their ſucceſſors of the preſent day. They, accordingly, inſtead of pretending that their tenets were already fully taught in the ſtandards of the Church, endeavoured to obtain an alteration of theſe ſtandards, and to get ſuch eſtabliſhed as, without any ambiguity, inculcated the doctrines which they had embraced. With this view they drew up the Lambeth Articles, containing a genuine ſyſtem of Calviniſm. To procure the ratification of theſe articles they moved heaven and earth. But though their influence was too weak, and failed of ſucceſs, the very attempt evinces, beyond all controverſy, that they did *not* think the ſtandards of the Church Calviniſtic. Accordingly when afterwards, for the puniſhment of our ſins, Calviniſm was allowed to ride triumphant on the ruins of both the altar and the throne, what did the Calviniſts of thoſe days do? If our preſent Calviniſts are to be believed, thoſe gentlemen were "*True Churchmen*" *in doctrine*, whatever they might

might be *with reſpect to diſcipline*. They had, therefore, no need of a new ſet of articles, as far at leaſt as doctrine was concerned. But, unfortunately for the argument of our opponents, they themſelves were by no means of this opinion. They compiled the Weſtminſter Confeſſion of Faith, a ſyſtem as unlike the ſyſtem of our articles, and as purely Calviniſtic, as the Lambeth Articles themſelves were. So notoriouſly falſe is it that the ſtandards of the Church of England were ever repreſented, by Calviniſts themſelves, as conformable to Calviniſm, till theſe men, ſeeing no probability remaining of being able to obtain the eſtabliſhment of Calviniſm by authority, thought proper to change their modes of attack, and to contend that their tenets have been always eſtabliſhed, contrary to the conſtant perſuaſion of their anceſtors, and to every document of our ancient hiſtory.

But what will this reſtleſs, and diſingenuous, party ſay to the ſubſcription of the Scotch Epiſcopal Church? They are perpetually dinning our ears with the cry that no man can honeſtly ſubſcribe our articles who does not underſtand them in a Calviniſtic ſenſe; and accordingly, they heſitate not, in very plain terms, to brand the majority of the Engliſh Clergy as mercenary, unprincipled, time-ſerving knaves, without a particle of honour, religion, or conſcience. But the whole Epiſcopal Church of Scotland have ranged themſelves in oppoſition to theſe gentlemen. The venerable fathers and brethren of that Church, though they wiſely avoided to prefix to their ſubſcription any explanation of the articles, yet, as fully appears from the publication before us, unanimouſly ſubſcribed them in an ANTI-CALVINISTIC SENSE. On this fact we reflect, we muſt frankly acknowledge, with ſingular and unmingled ſatisfaction. It is, indeed, at once a moſt glorious teſtimony to the cauſe of truth, and a moſt honourable proof of the ſoundneſs, ſobriety, and good ſenſe by which the members of that Reverend Body are diſtinguiſhed. The manly and open declaration of their ſentiments with regard to the Anti-Calviniſm of our articles, will (we doubt not, or rather, we certainly foreſee) expoſe them to the ſharpeſt ſhafts of calumny, and to the keeneſt reproach which can be darted againſt them by our ſanctified and "*Evangelical True Churchmen.*" This party, in truth, may be pardoned, if they ſhould be a little diſcompoſed by the event in queſtion: for, undoubtedly, it gives ſuch a blow to their cauſe as they were not prepared for, and as they cannot but feel with moſt painful ſenſibility. On the other hand, the Anti-Jacobin Reviewers, who have never ceaſed, for a moment, to oppoſe the inſolent, wild, unfounded, and unſcriptural pretenſions of theſe men, may, we hope, be allowed to congratulate themſelves on this powerful acceſſion of ſtrength to their intereſt. They regard it as a new, and a pleaſing proof that their labours have been rightly directed. Such a ſuffrage cannot fail to animate their courage, and to increaſe their confidence. The efforts which they have already made have not, they truſt, been altogether uſeleſs; and, in future, they will not ſleep at their poſts. Error, upheld by diſingenuous arts, may flouriſh for a time: but "MAGNA EST VERITAS, ET PRÆVALEBIT."

The little work which has ſuggeſted the foregoing remarks contains more matter than we expected to find in it. For though the title-page announces only a Sermon, the publication conſiſts of two diſtinct parts, each of which we ſhall notice briefly in its order. The text of the Right Reverend Preacher is 2. Tim. i. 13. After a pertinent Introduction relating, partly, to the circumſtances of the Church over which he preſides, and, partly to the antiquity, univerſality, and neceſſity of formulas of faith, for guarding

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the primitive doctrine of the gospel against the constant attempts of heretics to prevent it, the learned prelate comes to speak of the articles of the United Church. Of these he takes a survey, rapid, indeed, as was necessarily the case, but comprehensive. This survey constitutes the body of the discourse, which concludes with earnestly recommending to the audience the measure of subscription.

The learned prelate's observations on the several articles are, for the most part, judicious, though we are not sure that with every one of them we could heartily concur. As a specimen we shall lay before our readers what is said of the seventeenth.

"Of all the articles now under our consideration, none has afforded more scope for criticism and controversy than the *seventeenth*, on the subject of predestination; some contending very strenuously that it ought to be understood in the rigorous, exclusive, Calvinistic sense; and others shewing with more clearness of evidence, that this is not the sense which the Church of England has ever attached to it. The latter opinion has of late been so ably supported by some eminent writers of that Church, that we might justly consider the question as fairly laid to rest, and no room left for stirring up any farther dispute in regard to it: Yet I suspect, there is too much reason to fear, that the mistaken abettors of that violent party, who have lately arrogated to themselves the title of *True Churchmen*, will still continue to insist, like true sons of Calvin, rather than of the Church, that God has from all eternity predestinated one part of mankind to everlasting happiness, and the other to endless misery, and has done so, as they are pleased to say, by his own good pleasure, and for his greater glory. But that such an arbitrary, unconditional, exclusive scheme of salvation, is not the doctrine of the Church of England, has been so fully and satisfactorily evinced by the now Archdeacon of Salisbury [Mr. Daubeny], the Dean of Peterborough, and the still greater authority of the Lord Bishop of Lincoln, that, for my own part, I see not the least ground left for any solid objection to the true and genuine sense of this article, especially when guarded with this very just and appropriate conclusion, that 'we must receive God's promises in such wise, as they be generally set forth to us in holy scripture; and in our doings that will of God is to be followed, which we have expressly declared unto us in the word of God:' and no truth, I am sure, is more clearly revealed in that word than that 'God sent his son to be the propitiation for the sins of the whole world;' and that 'Jesus Christ gave himself a ransom for all." According to which declaration, every child of the Church of England is taught to say 'I believe in God the Son, who hath redeemed me and all mankind.' How then can it be said that he has *only redeemed a few* [redeemed only a few], and left the rest to perish, by an eternal, irreversible decree?" (Pp. 16—21.)

These sentiments are, surely, sound and just; but neither of this passage, nor of the discourse in general, will that, we think, be said which is said, by Ovid, of the palace of the Sun: "*Materiem superabat opus.*" To say the truth, the learned prelate's style still continues to be, in numerous instances, disfigured by the same inaccuracy and slovenliness of manner of which, on a former occasion, we complained. Of the late Lord Gardenstone, who built and endowed the Episcopal Chapel at Laurencekirk, the Bishop says that "at an early period of life, he was required, in his judicial capacity, to inhibit that same *religious worship and service*, to which in mature old age, he was pleased to give his public sanction, by raising this edifice, and making, besides,

beſides, a laſting proviſion for the due celebration of *it*." (P. 4.) This is plainly ungrammatical. In the ſame page the village of Laurencekirk is ſaid to be the "moſt *centric* and convenient place," to which the Scotch Biſhops and Clergy could reſort. This is not Engliſh. In a note to the ſame page, Lord Gardenſtone is ſaid to "have afterwards aſſiſted, with the utmoſt readineſs, in procuring the repeal of *that* ſevere and unneceſſary ſtatute;" when no particular ſtatute had been previouſly mentioned. We ſhall yet tranſcribe one paſſage more, of which the matter is excellent, but of which the expreſſion cannot be praiſed. If the punctuation be right, of one of the ſentences the ſenſe is incomplete; and if the punctuation be wrong, the ſentence is enormouſly awkward and ill-conſtructed. At all events, our readers will immediately diſcover the common Scotticiſm of *will* for *ſhall*.

"One obvious conſequence of the reſolution [which] we form this day, will, I truſt, be the evincing on our part ſuch a ſincere deſire of union among thoſe of the Epiſcopal perſuaſion, as can no longer be called in queſtion, *nor* [or] traced to any other motive, than an ardent zeal to promote that gracious purpoſe, for which Chriſtians are united in one myſtical body, even the mutual comfort and edification of its members; and that every part may contribute its ſhare to ſupport and forward the whole in the way of ſalvation and peace. Any ſuch portion of this friendly aid and encouragement as we can afford, may, no doubt, appear to be very ſmall and inſignificant, when held out to a Church eſtabliſhed by law, and enjoying all the ſecurity which may be expected from the power and protection of the ſecular arm: and yet, when we daily ſee, or hear of the imminent danger to which the Church of England is expoſed, notwithſtanding this powerful defence, if not of being overborn by outward violence, yet certainly of being ſecretly undermined by the treachery of thoſe, who affecting to keep within her pale, are ready to break from it whenever an opportunity offers, and on any ſuch occaſion, would be proud to ſee her humbled, to trample on her authority, and lay her honour in the duſt. When we think ſeriouſly of theſe things, and look forward to what may be the fatal conſequences of ſo much ſpiritual pride, and contempt of all order and dignity, we *will* ſurely eſteem it our duty to do what we can to prevent the dire effects of this levelling, licentious ſpirit, and give every public teſtimony of our earneſt deſire to preſerve both the purity of doctrine, and regularity of apoſtolic ſucceſſion, which ſo happily diſtinguiſh, and long may they both continue to adorn, the true, as well as the legal, the rightly conſtituted, as well as lawfully eſtabliſhed Church of England! In this fervent wiſh, I am perſuaded, my brethren, you will all cordially join with me, and in every meaſure that may ſerve to ſhew how well we are diſpoſed to hold faſt our profeſſion, even as St. Paul exhorted Timothy to hold faſt the form of ſound words 'in faith and love which is in Chriſt Jeſus." (Pp. 30, 31.)

The ſecond part of the publication conſiſts of an Appendix, containing the ſubſtance of an addreſs to the meeting by another prelate, Biſhop Jolly of Moray, and alſo the Addreſs of a Mr. Skinner of Forfar, both recommending ſubſcription to the articles, and both declaring that the articles ought to be underſtood in an Anti-Calviniſtic ſenſe. The Biſhop's Addreſs is intereſting, being modeſt, learned, argumentative, and plain. The worthy prelate ſhews himſelf perfectly acquainted with the *Hiſtory of our Articles*, and with the principal circumſtances from which the notions of the compilers on the points now diſputed between Calviniſts and Anti-Calviniſts

niſts may be moſt certainly inferred. We were therefore, we confeſs, exceedingly ſurpriſed at the affirmation in one of the notes to this addreſs, that HEYLIN was contemporary with CALVIN and Cranmer. The note, after quoting, from Daubeny's *Vindiciæ*, an excellent paſſage relating to the Royal Declaration, proceeds thus: "Very juſtly, then, was it obſerved by one of the Clergy preſent at our meeting, that 'if the diſciple of Calvin holds to the literal and grammatical ſenſe of the Articles as the anchor of his ſoul, he has been clearly convicted of leaning only to a broken reed, inſtead of an anchor ſure and ſtedfaſt: for prejudice itſelf muſt yield to facts, as facts are ſtubborn things,' and in addition to thoſe now produced, we are informed by *a contemporary writer*, that Calvin's offer of aſſiſtance in conducting the reformation in England, was rejected by Cranmer; 'for,' ſays Heylin, 'the Archbiſhop knew the man." (P. 40.) Whoever was the writer of this note, we are fully convinced that it was not Biſhop Jolly. He is evidently too well informed a man to be capable of ſuch conſummate ignorance as is here diſplayed: for every body knows that Heylin's Hiſtoria Quinquarticularis was publiſhed conſiderably after the middle of the ſeventeenth century.

With regard to Mr. Skinner of Forfar, the author, as it appears, of the obſervation mentioned above, we ſee not, we confeſs, the reaſon, why ſo conſpicuous a place has been here aſſigned him in preference to the reſt of his brethren. Many of them, it is to be ſuppoſed, delivered their ſentiments in the meeting. Their ſpeeches, however, have, in our opinion, been judiciouſly ſuppreſſed, if that which is here aſcribed to Mr. Skinner was conſidered as poſſeſſed of ſuch eminent excellence as to entitle it to ſo marked and prominent a pre-eminence. The gentleman, however, is, undoubtedly deſirous that what he ſaid, on this occaſion, ſhould be, as generally as poſſible, known. We ſhall, therefore, we queſtion not, do him a gratification by inſerting it. Having, we are told, "requeſted permiſſion to quote ſome authorities, which he had been at pains to collect for his own ſatisfaction, from a few of the moſt approved writers of the Church of England, tending to ſhew that the Thirty-nine Articles of that Church are neither Calviniſtic, Antinomian, nor Eraſtian," he concluded by a declaration to the following effect.

"Impreſſed, therefore, as I am with the force of thoſe arguments, which I have had the honour of ſtating to this venerable audience, I do now willingly, and *ex animo*, conſent to the adoption of the Articles of the United Church of England and Ireland, as the Articles of the Church to which I belong, acknowledging all and every one of them to be, in my opinion, agreeable to the word of God. For, to uſe the language of Mr. Faber, in his *Thoughts on the Calviniſtic and Arminian Controverſy*, after mature inveſtigation I find, that to the Calviniſt the Articles declare the doctrine of Univerſal Redemption; to the Pelagian they aſſert the exiſtence of original ſin; to the Antinomian they declare, that good works are a *ſine qua non* of ſalvation, though not the meritorious cauſe of it: to the Latitudinarian they avow, that they are to be had accurſed who preſume to ſay that every man ſhall be ſaved by the law or ſect which he profeſſeth, ſo that he be diligent to frame his life according to that law and the light of nature; while they teach the Romaniſt, that we are accounted righteous before God, only for the merit of our Lord and Saviour Jeſus Chriſt, by faith, and neither for our own works or deſervings, nor for the ſupererogatory works of ſaints." (Pp. 44, 45.)

*Goliah*

*Gliah ſlain, and the Philiſtines put to Flight. A Sermon preached at Cirenceſter.* By the Rev. John Bulman, Chaplain to General Phillipſon's late Regiment of 20th Light Dragoons, on Wedneſday, Oct. 19th, being the Day appointed for a General Faſt. 4to. Pp. 22. 1s. 6d. Turner, Cirenceſter.

THIS ſermon, preached on the faſt-day in 1803, has but very lately met our eye. The text, one of the moſt appropriate that could be ſelected for the purpoſe, is taken from 1 Sam. xvii. the 44th, 45th, 46th, and 47th verſes, which contain the boaſtful defiance of the champion of the Philiſtines, who truſted in his bodily proweſs, in his ſword, in his ſpear, and his ſhield; and the courageous anſwer of the youthful ſhepherd of Iſrael, who placed *his* truſt in the Lord. Perhaps no paſſage in the ſacred writings is more ſtrongly illuſtrative of *our* ſituation than this; whether we conſider the nature of the enemy whom we have to encounter; the object which he has in view; or the means by which he ſeeks to accompliſh it. The preacher avails himſelf of this ſimilarity the more ſtrongly to impreſs on the minds of his congregation the indiſpenſible neceſſity of imitating the *piety*, while we emulate the courage, of David. The *method* of his argument is thus ſtated by himſelf:

I. "To plead the cauſe of my country againſt the inſolent provocation and violent aggreſſion of our enemies, and our right to counteract their deſtructive machinations againſt us.

II. "To expoſtulate with thoſe who maintain, that to repel force by force, is inconſiſtent with Chriſtianity, and on that account withhold their aſſiſtance in the national defence.

III. "To conſider by what means we may hope to defeat the wicked purpoſe of this ambitious and vengeful expedition with which we are threatened."

In purſuing the ſecond branch of his diſcuſſion, the Preacher remonſtrates with conſiderable energy, againſt the ſtrange perverſion of Scripture, by which the Quakers endeavour to maintain their prepoſterous doctrine of non-reſiſtance to an inveterate enemy who ſeeks to overthrow the altar and the throne, and to annihilate us as a nation. On this ſubject, as our readers will recollect, we took a very early opportunity of expreſſing our ſentiments, with that ſtrength which the occaſion ſeemed not merely to juſtify but to require; and they will naturally expect, therefore, our perfect concurrence with Mr. Bulman, in the view which he has taken of the queſtion.

Towards the concluſion of his diſcourſe, he forcibly exhorts his hearers to a ſincere repentance of their ſins, and a radical amendment of their lives, as the only ground of confidence in the protection of the Lord of hoſts; and he offers ſome very excellent admonitions to military men, in reſpect of thoſe vices, and of thoſe ſins to which they are particularly addicted. In ſhort, the whole diſcourſe breathes a ſpirit of fervent loyalty and of Chriſtianity, and is well adapted to the occaſion on which it was delivered; and if the language be ſometimes too familiar to ſatisfy the nice ear of a poliſhed audience, it is but fair to preſume that it was the beſt calculated to pleaſe and to impreſs the minds of that congregation before which it was preached *.

* We have received, on the ſubject of this ſermon, a humorous appeal from the ſentence of ſome of our critical brethren, which is intended for inſertion in our next number.

*Cauſes of the Inefficacy of Faſts, in a Sermon preached at the Octagon Chapel, Bath, on the Faſt-Day, October the 19th*, 1803. By the Rev. John Gardiner, D.D. 8vo. Pp. 54. 1s. 6d. Hatchard.

DR. Gardiner enumerates five diſtinct cauſes of the inefficacy of our Faſts: 1ſt, "That we do not conſider the foundation, nor enter into the eſſential deſign, of this duty. 2dly, That we do not contemplate as we ought the corruption, ſo offenſive to the divine attributes *, which prevails among us. 3dly, That we do not reflect with gratitude on the loving kindneſs and long-ſuffering of God towards us. 4thly, That we do not ſufficiently dread his anger which muſt fall on all ſinful nations who (which) are impenitent. And, laſtly, That we do not *receive inſtruction* from thoſe judgments of his, which manifeſtly have for ſome time been, and ſtill are, in the earth." The learned preacher, after ſtating theſe cauſes generally, deſcends to particulars, and, in pointed terms, attacks ſome of the moſt prevailing vices of the age. After noticing the negligent obſervance of the Sabbath in the morning, he adds, "If the voice of the preacher is lifted up in vain, and the *houſe of God is forſaken* in the morning, is the alluring voice of pleaſure ſilenced, and are the haunts of gaiety deſerted in the evening? What mean, then, public avowals with equal effrontery and indecency of Sabbath amuſements? Why, in the channels of intelligence, amidſt the arrangements of a weekly diſſipation, does the ſeventh day occupy a conſpicuous place with the other ſix †? And why, in oppoſition to prudent remonſtrances, and in defiance of the denunciation of Heaven, are ſuch practices defended and encouraged? Why do thoſe who commit them attempt to juſtify themſelves on ſuch ridiculous pretences as theſe: 'that if they are guilty of ſin, they muſt bear their own burden, but they have no reaſon to think they are doing any harm; as if publicly to violate a formal command of God was not to leſſen his authority, to bring his word into contempt, and thus by a natural effect to weaken the ties of civil ſociety; as if to *offend in one point was not to be guilty of the whole law*; as if to riſk the loſs of their own ſouls, and (to) involve their dependants in the ſame horrible dilemma, was not to be "doing any harm."

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* This, ſurely, is an inaccurate expreſſion; corruption may truly be ſaid to be offenſive to God, but cannot with propriety be ſaid to be offenſive to his *attributes*. Dryden tells us, that certain vain poets

"often did miſtake,
Who ev'ry attribute a God did make."

We ſhall not be ſuſpected of charging ſo ſound a divine as Dr. G. with the commiſſion of a ſimilar miſtake; but in a diſcourſe which is really eloquent, we could not forbear to notice ſo incorrect an expreſſion. REV.

† "During the laſt winter, *Sunday routs* were announced in the *British Preſs*, a paper ſaid to be under the direction of the LONDON booksellers; and thus a claſs in ſociety, which has a conſiderable influence on the public morals, and by an attention to which it ſolicited patronage, was concerned in bringing to light, what, if not openly reprobated, ought at leaſt to be conſidered as *works of darkneſs*."

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He then pays a tribute of juſtice to our virtuous ſovereigns, and laments that ſuch a glorious example of conjugal fidelity, of moral excellence, and of Chriſtian perſeverance, ſhould not be followed. So far, he ſays, from this being the caſe; "on the contrary, are not enormous ſins, once puniſhed with death, (I do not ſay tolerated,) ſanctioned by characters who ought to conſider themſelves, not as privileged examples to corrupt, but as lights ſet to enlighten the world, as *cities placed on a hill?* Are not the horror and turpitude of the moſt ignominious and deſtructive vices effaced by the blaze of pageantry and ſplendor which encircles thoſe who indulge in them? And do not perſons, living in a conſtant routine of gaming, inebriety, and libidinous exceſſes, receive from paraſites and ſycophants a conſtant homage, adulation, and applauſe?

"Vice and virtue thus reduced to the ſame level in the conduct and apparent eſtimation of the great, is it ſurpriſing that, conſidering the propenſities of our corrupt nature, the former ſhould ſo rapidly increaſe its partizans! Is it ſurpriſing that luxury, the bloated offſpring of opulence and proſperity, which ſcatters its noxious ſeeds in the pureſt and moſt fertile ſoils, ſhould ſeize ſo many hearts, and pervade all ranks and conditions in this flouriſhing kingdom! Hence, how many are ſeen to court ruin and deſpair in aſpiring to outſtrip their equals or (to) emulate the vanity of their ſuperiors! Hence temptations among us openly abound; the uſual barriers of modeſty and decorum are removed; the wiles of ſeduction are multiplied; the avenues to impurity are facilitated. And, to ſum up all in one word, hence that eager and ſervile imitation of a people whoſe character it is to ſurpaſs us in effeminate arts, in frivolous accompliſhments, in voluptuous refinements, and licentious morals; as much as it has been our glory to excel them in heroic exploits, in rational improvements, in hardy enterprizes, and induſtrious habits. And is it thus, O Britons! O my countrymen! is it thus you ſeek to ſupport the dignity of your name, and the ſtability of your nation? If, in looking at your ancient rivals, you are ambitious to pay homage to their examples, to glory in their relaxed principles, to adopt their laſcivious faſhions, and indulge in their criminal pleaſures; will you have any right to complain if expoſed to the ſame judgments, you are obliged to drink with them the cup of bitterneſs, to put on with them the yoke of bondage, and participate in their miſeries!"

Would to Heaven this admonition would produce its proper effect, for, ſurely, no degradation can be greater than that of becoming the ſervile imitators of the moſt baſe and moſt profligate of nations. There is a degree of wretched, grovelling, meanneſs in ſuch imitation, as deſtitute of honeſt pride, as it is repugnant to good principles. There are many other paſſages in this diſcourſe worthy of quotation, but we have already exceeded the limits which we uſually preſcribe to ſingle ſermons, (of which, by the bye, we have ſo many upon our table, that we ſcarcely know when we ſhall be able to notice them all,) and muſt therefore cloſe this article with remarking, that Dr. G.'s language is rather too inflated.

*A Manual of Inſtruction and Devotion for the Uſe of the Priſoners in the High Goal at Exeter.* By the Rev. Duke Yonge. 12mo. Pp. 120. Exeter. 1803.

THIS manual was printed, by the order of the magiſtrates of the county of Devon, for the uſe of the priſoners; and, indeed, a collection of

prayers, collects, and admonitions, better calculated for persons so unhappily situated could scarcely be made. It reflects great credit on Mr. Yonge; and we should be glad to see it adopted in other county goals. The tract, though printed, is not *published*; but any magistrate, desirous of having a copy for the purpose of introducing the manual into any other goal, may obtain one, by application to Mr. Yonge, at Cornwood, Ivy Bridge, Devon.

*Piety and Courage, a Sermon, preached in Portland Chapel, on Sunday Morning, 17th July*, 1803. By the Rev. John Crosts, A. M. Minister of Portland Chapel. *Published by particular Request.* The *Second Edition.* 18mo. Pp. 22. 3d. or 2s. 6d. per dozen. Hatchard.

PIETY and courage are here enforced with manly eloquence and with truly religious fervour, in an excellent discourse from the fourteenth and two succeeding verses of the nineteenth chaper of the Second Book of Kings. The similarity between our present situation and that of the Israelites when Jerusalem was threatened with destruction by Sennacherib, king of Assyria, is rendered peculiarly striking by the very apposite manner in which it is here exhibited. But whether we consider the *manner* or the *matter* of this discourse, it is certainly one of the best that have been published since the renewal of hostilities.

*Three plain Reasons against separating from the Established Church.* By Edward Pearson, B. D. Rector of Rempstone, Nottinghamshire. 18mo. Pp. 36. Tupman, Nottingham. Hatchard, London.

THESE three plain reasons are: 1. Because *unity* among Christians is injoined in Scripture. 2. Because *uniformity of public worship* among Christians, who are in habits of intercourse with each other, is a necessary means of *preserving unity*. 3. Because, to join in the established form of public worship, is part of that obedience which we owe to our *civil rulers*. These reasons are strongly supported by various passages in the New Testament; and by a series of well-digested and well-applied argument. We strenuously recommend this valuable little tract to the attentive perusal of all those dissenters, by whom the *last* of these three reasons will not be considered as an additional motive for separation.

*Diatessaron, or the History of our Lord Jesus Christ, compiled from the Four Gospels, according to the authorized English Version, with Brief Notes, Practical and Explanatory; to which are prefixed a Map of the Holy Land, and an Introduction.* By the Rev. T. Thirlwall, M. A. Editor of the Latin Diatessaron, lately published, in usum Scholarum. Illustrated with two Engravings. 8vo. Pp. 244. Rivingtons. 1803.

HAVING, in a former volume, reviewed the Latin Diatessaron of this zealous divine somewhat at length, and having bestowed on it those commendations which it unquestionably deserved, little remains for us to do, in respect of this English edition, but to observe that it is entitled to similar praise. The translation is faithful, without being servile; and plain and perspicuous, without being vulgar. The notes are short but useful to the generality of readers; and the introduction contains a brief account of the

four evangeliſts, and of the different ſects which are mentioned in the hiſtory.

There is a ſmaller edition of this work printed for the uſe of ſchools.

## EDUCATION.

*An Introduction to the Uſe of the Globes, for the Uſe of both Sexes; particularly deſigned for Schools and private Teachers.* By John Greig, private Teacher of Writing, Geography, and Practical Mathematics; and Author of the Young Ladies New Guide to Arithmetic, &c. 1 vol. 12mo. Pp. 152. Croſby. 1805.

THE purpoſe of the treatiſe before us, is to facilitate practical inſtruction; and it is peculiarly adapted for aſſiſting pupils, and alſo directing teachers. The author obſerves a judicious medium. He goes far beyond the mere elements, without extending to a difficult and abſtruſe ſyſtem, which would ſo ill ſuit the comprehenſion of learners: the whole of the performance, both in materials and arrangement, demonſtrates the writer to poſſeſs a great degree of preceptorial experience and ſkill. He leads the mind, ſtep by ſtep, from ſimple principles to complex operations and important reſults.

The following is his own ſtatement of the contents which we ſhall quote to the reader, as it exhibits both the heads of the work, and the order in which it proceeds. It contains definitions and problems in geometry; the ſtereographic projection of the ſphere; the uſe and progreſs of geography and aſtronomy; its deſcription of the principal lines on the globes, with the application of them by forty-ſix problems on the terreſtrial, and twenty-two on the celeſtial, with the uſe of the analemma and ſliding hour circle, ſelected with particular attention; likewiſe a repreſentation and epitome of the ſolar ſyſtem, armillary ſphere, comets, fixed ſtars, conſtellations, &c. To which is added a variety of curious, entertaining, and uſeful parodoxes; with ſome queſtions and anſwers by way of application.

The introductory view of practical geometry preſents a conciſe but clear account both of the definition and problems, the knowledge of which is requiſite for comprehending geography. When our author arrives at the proper object of his work, he prefixes hiſtory to ſcience, and gives a very perſpicuous and ſatisfactory narrative of the riſe and progreſs of geography; and naturally includes the means which were employed for aſcertaining the ſhape and meaſure of the earth. Next comes an explanation of the lines on the terreſtrial globe, which is followed by the various problems which explain the uſe of that globe. From geography he proceeds to aſtronomy, and obſerves the ſame judicious mode of prefixing hiſtory to ſcience. Thence he conducts us to the ſolar ſyſtem on the Newtonian principles, and proceeds to eclipſes. Having given a view of the heavens, he explains the uſe of the celeſtial globe; by propoſing and ſolving the problems which apply to that object, he follows this ſolution by twenty geographical theorems; by various paradoxes, geographical, aſtronomical, and philoſophical, that are well fitted for intereſting the curioſity, and ſharpening the ingenuity of youths. The work cloſes with the application of its principles and rules to a variety of caſes.

Such is the ſubſtance of the treatiſe which is itſelf well calculated for conveying inſtruction, and demonſtrates the author to be thoroughly converſant in the profeſſion of the teacher. Under this conviction we recommend this performance of Mr. Greig, not only to private teachers, but to maſters and miſtreſſes of ſeminaries, and all others who are entruſted with the tuition of youth.

*The History of Man in a ſavage and civilized State, written in a familiar Stile, and adapted to the Capacities of Youth.* Printed for Tegg and Caſtleman, at the Eccentric Book-warehouſe, St. John's-ſtreet, Weſt Smithfield. Pr. 176. 24mo.

THIS is a very inſtructive and well-written work, and well calculated to afford much entertainment to the youth of both ſexes; it is, as the author obſerves in the preface, "free from every indelicacy," which can ſeldom be aſſerted with truth of publications of this nature. It is intended as the firſt volume of a work intitled the Minor's Magazine; and if the ſubſequent numbers be as pleaſing as the one now under conſideration, we do not heſitate to ſay that it will be generally well received.

The plan of the work is firſt to give a conciſe but correct and perſpicuous deſcription of the perſon, manners, dreſs, religion, and warlike inſtruments of the earlieſt inhabitants of different countries in the world; and then to furniſh a particular deſcription of the preſent inhabitants of every country.

As ſpecimens of the work, we preſent our readers with the following extracts:

Under the article the inhabitants of Great Britain, the author obſerves, "It is generally allowed that the Engliſh are brave, and jealous of their liberties; they are induſtrious and laborious; they love liberal arts, and are capable of carrying them to perfection; they are humane and friendly, but blunt, and not fond of compliments. The common people, in general, have a too contemptuous idea of foreign nations; and ſometimes treat foreigners with rudeneſs. The Engliſh are loyal, courageous, good ſoldiers; and the firſt ſeamen in the world! The epiſcopal religion is the principal and eſtabliſhed religion of England; but every other religion is tolerated throughout the the nation."

The Welſh and the Iriſh are noticed under the above article; but we are much ſurpriſed that the author has not given us any character of the Scotch.

The author gives the following deſcription under the article "Chineſe," of what we call the magic lantern:

"Nothing exceeds the reſpect ſhewn by children to their parents, and by ſcholars to their maſters. They ſpeak little, and never ſit down in their preſence; on their birth-day, and other occaſions, they ſalute them on their knees, and with their foreheads ſeveral times touch the ground. In the celebration of their feſtivals the Chineſe are extremely profuſe. At their feaſt of lanterns every city and village, the ſhores of the ſea, and the banks of the rivers, are hung with lanterns of various ſhapes and ſizes. Some are even ſeen in the windows of the pooreſt inhabitants. Rich people ſometimes expend eight or nine pounds ſterling for one lantern; and thoſe which the emperor, viceroy, and great mandarines, order to be made, coſt a hundred and fifty pounds each. Their lanterns are very large, and ſome of them are compoſed of ſix wooden frames, either painted or neatly gilt, and fitted up with

with fine tranſparent ſilk, upon which are painted flowers, animals, and human figures; others are round, and made of a blue tranſparent horn. Several lamps, and a great number of wax-candles, are put into theſe lanterns; to the corners of each are fixed taſſels or ſtreamers of ſilk and ſatin of different colours; and a curious piece of carved work is placed over its top. *F. du Halde* ſays, 'that they cauſe ſhadows to appear, which repreſent princes and princeſſes, ſoldiers, buffoons, and other characters; the geſtures of which are ſo conformable to the words of thoſe who put them in motion, that one is almoſt induced to believe that they ſpeak in reality.' This is the origin of the *ombres Chinoises*, magic lanterns, or Chineſe ſhades. The Chineſe fireworks, ſo juſtly celebrated, are diſplayed in all their varieties during the feſtival; and a large one is exhibited in every city."

Though our extracts have been copious from ſo ſmall a work, we cannot refrain from giving the concluſion, which we conſider as deſerving the particular attention of thoſe who believe man ever to have exiſted in a ſtate of nature.

"After preſenting our readers with a faithful account of the inhabitants of every nation, we cannot cloſe the *natural history of man* without noticing ſome of the conjectures which have been made relative to what *man* would be *really* in a ſtate of nature. To elucidate the natural ſtate of man, philoſophers have brought, as examples, the phyſical and moral ſtate of ſome wandering tribes, whom they conſider as uncivilized; but, in the moſt ſavage hordes, as well as in the moſt civilized European nations, man is neceſſarily educated by his equals; he contracts from them his habits and his wants; his ideas are no longer his own; he enjoys the capacity of developing his underſtanding by the power of imitation and the influence of ſociety. We ought then to ſeek elſewhere the model of a man *truly savage*; of him who owes *nothing* to his equals; we can therefore form our opinion only from the particular hiſtories of a few individuals, who, at different periods, have been found living in a ſtate of abſolute ſolitude among the woods, where they had been abandoned in their infancy, we ſhall preſently diſcover, by ſuch an inquiry, that, caſt on this globe, without phyſical powers, and without innate ideas, unable, *by himself*, to obey the conſtitutional laws of his organization, *man* can find only in the boſom of ſociety, the eminent ſtation that nature deſtined for him; and that, without the aid of civilization, he would be one of the leaſt intelligent of animals."

*Sequel to the Engliſh Reader; or, Elegant Selections in Proſe and Poetry, deſigned to improve the higheſt Claſs of Learners in Reading; to eſtabliſh a Taſte for juſt and accurate Compoſition; and to promote the Intereſts of Piety and Virtue.* By Lindley Murray, Author of "Engliſh Grammar adapted to the different Claſſes of Learners," &c. The Second Edition, with Alterations and Additions. 12mo. Pp. 396. 4s. bound. York, printed. Longman and Co. London. 1805.

WE have had ſuch frequent occaſions to commend the laudable efforts of Mr. Murray to ſupply the riſing generation with elementary works, well calculated to form their taſte, to direct their judgment, and, which is of the moſt conſequence, to inſtil into their minds ſound principles of religion and virtue, that it would be a ſuperfluous taſk to repeat our ſenſe of *his* or of *their* merits. It will only remain for us, therefore,

fore, to add, that in this new edition of his Sequel to the Engliſh Reader, the additions are conſiderable. Beſides other new articles, an Appendix is ſubjoined, of ſixty-two pages, containing a number of biographical ſketches. To theſe we have nothing to object, except that we think it was neceſſary, for the inſtruction of his young readers, that Mr. M. ſhould give a *complete liſt* of the works of every author whom he notices, inſtead of mentioning only a *part* of them; and except, alſo, that in his brief ſketch of Benjamin Franklin, he takes no notice of his conduct as a rebel, nor of the motive which induced him to take a part in the rebellion, which was highly diſgraceful to his character, whether he be conſidered as a *patriot* or as a *philoſopher*. In ſhort, this ſketch ſhould have been either omitted entirely, or conſiderably enlarged. As it is, it is calculated to make a wrong impreſſion on the youthful mind, by teaching it to draw a general (and an erroneous) inference from a partial ſtatement. With theſe exceptions, this work is entitled to great praiſe.

*A Short Grammar of the Engliſh Language, in Two Parts; ſimplified to the Capacities of Children: with Notes, and a great Variety of entertaining and uſeful Exerciſes, upon a Plan entirely new; alſo an Appendix, containing Rules and Obſervations for aſſiſting young Perſons to ſpeak and write with Perſpicuity and Accuracy.* By John Hornſey, School-maſter, Scarborough. The Fourth Edition, corrected, improved, and enlarged. 12mo. Pp. 132. 2s. bound. Newcaſtle, printed. Bent, London.

THIS intelligent and ſenſible teacher has perfectly ſucceeded in the plan, which he propoſed to himſelf, of providing for children a ſet of ſhort, eaſy, and perſpicuous rules for acquiring a competent knowledge of Engliſh grammar. The mode of giving exerciſes, in which the rules of orthography and of grammar are violated, for the purpoſe of correction by the pupil, is novel in itſelf, and extremely well adapted to the object of teaching correctneſs in pronunciation and compoſition.

*Juvenile Pieces, deſigned for the Inſtruction and Entertainment of the Youth of both Sexes. To which is now prefixed an Eſſay on the Education of Youth, pointing out thoſe Branches of Knowledge (which are) moſt uſeful in the preſent State of Society, and enumerating Publications under each Branch of Knowledge conducive to mental Improvement.* By John Evans, A. M. Maſter of a Seminary at Iſlington. Fourth Edition; with conſiderable Additions and Improvements. Embelliſhed with three elegant Engravings. 12mo. Pp. 258. 3s. 6d. Croſby and Co. 1804.

IN our comments upon Lord Grenville's preface to Lord Chatham's Letters to his Nephew *, we ſtrongly cenſured the noble writer's aſſertion, founded on a dictum of Milton's, that all knowledge was *ſubordinate* to the art of juſtly and ſkilfully performing all the offices of *peace* and *war*. Seneca points out another ſpecies of knowledge at leaſt as important: "Nec enim is reipublicæ prodeſt qui *de pace belloque* cenſet, ſed qui juventutem exhortatur, et *virtute inſtruit animos*." Some of his lordſhip's *preſent* connections appear to be much in want of this ſpecies of inſtruction, and, indeed, if a judgment were to be formed from the recent debates on

* See Anti-Jacobin Review, Vol. XIX. P. 64.

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the Spaniſh war, it might be concluded, that they are not converſant with the art which his lordſhip has, moſt unaccountably, rendered "the teſt of all intellectual and all moral excellence!!!" The paſſage from Seneca, above quoted, is Mr. Evans's very appropriate motto to his book. Mr. E. is evidently a good and pious man, and his ſelections will afford, what they promiſe, inſtruction and entertainment, the utile dulci, for his juvenile readers. His concluding addreſs to young people contains much excellent and ſalutary admonition. But we muſt add a word or two on the ground of *conſiſtency*, of which no writer whatever, eſpecially no one who writes for the inſtruction of youth, ſhould, for a moment, loſe ſight. In his "Addreſs," Mr. E. moſt truly and wiſely obſerves, "Morality, unaided by religion, ſtands on a moſt precarious foundation;" and, in ſupport of this poſition, he quotes a paſſage from "a ſenſible writer, (whom he does not name, an omiſſion, by the bye, that is cenſurable in a book of this kind,) which ends with the following remark: "Withdraw RELIGION, and you ſhall ſhake all the pillars of morality." Now, impreſſed, as he evidently is, with the importance of this truth, it is ſurpriſing to us that, in his enumeration of books, "conducive to *mental improvement*," he includes Paley's *Moral Philoſophy*, in which *religion* is rendered, as it were, *ſubordinate* to *morality*. But we, too, will quote a ſenſible writer on this ſubject.

"Every aſſertion may fairly be called unauthorized, which contradicts the law of God; and every writing pernicious, which openly or indirectly tends to ſuperſede, or weaken the authority of that law. In the very firſt page of Dr. Paley's "Principles of Moral and Political Philoſophy," we are told, that moral philoſophy means, that ſcience which teaches men their duty, and the reaſons of it, and that without it the rules of life, among which the Scriptures are allowed a place, oftentimes miſlead men through a defect, either in the rule or in the application. If, therefore, to prevent the Scriptures from miſleading us, moral philoſophy muſt previouſly be ſtudied, and moral philoſophy teaches men their duty and the reaſons of it, the concluſion is, that the Scriptures do indeed contain a rule of life, but do not teach men their duty, or the reaſons of it. The Scriptures muſt, therefore, upon Dr. Paley's aſſertion, be conſidered as affording a ſet of precepts, which, though true, could not be applied till the moraliſt interpoſed to give them efficacy. In Vol. I. p. 8. of the ſame work, it is ſaid, that the Scriptures "are employed not ſo much to teach new rules of morality, as to enforce the practice of it by new ſanctions, and a greater certainty; which laſt ſeems to be the proper buſineſs of a revelation from God, and what was moſt wanted." It is preſumptuous to determine what is the proper buſineſs of a revelation; and to aſſert that the enforcing of morality by new ſanctions, and a greater certainty, was the thing *moſt* wanted, is at leaſt to ſlight the neceſſity of a redemption, without which the ſpeculations of morality will prove but a broken reed."

Every inſtructor of youth ſhould be particularly cautious in the recommendation of *books*. He certainly ſhould not recommend any which he has not attentively read and maturely digeſted. And, from the incompatibility of Dr. Paley's looſe notions of morality with Mr. Evans's more juſt conceptions of it, we ſhould almoſt be tempted to ſuſpect that the latter had not read the philoſophical ſyſtem of the former, which he thus inconſiderately and unwarrantably recommends to his pupils.

*Entertaining*

*Entertaining Inſtructions, in a ſeries of Familiar Dialogues between a Parent and his Children; interſperſed with original Fables well adapted to the Capacities of Youth.* Small 8vo. Pp. 150. 3s. 6d. Hatchard. 1805.

IN his "Preface" this entertaining inſtructor informs us, that "having frequently obſerved that Fables are read by children merely as a temporary amuſement, without *their* paying the ſmalleſt regard to the application; and judging that a previous dialogue might impreſs *it* deeper on the mind of the young reader, than by merely running through a ſucceſſion of *them*, which are no ſooner read than forgotten; the author has therefore ventured to interſperſe a few dialogues and fables in ſuch a manner, as from its novelty may arreſt the attention; but does not preſume, in any degree, to vie with the many excellent works which are now daily publiſhing for the advantage of the riſing generation." Without ſtopping to comment on the very inaccurate conſtruction of this ſentence, or to dwell on other verbal inaccuracies, ſuch as "ſelf-opinionated," &c. we ſhall expreſs our concurrence with the author as to the propriety of the mode of introducing fables by previous dialogues. But this precaution is more neceſſary with his own fables, than with any which we recollect to have read. In moſt other fables the moral precept, which it is the object of all fables to inculcate, is ſo pointed, that, without any additional aid, any one can perceive it; but, in the greater part of theſe fables, though Maſter *Camillus* is made to ſay, "I underſtand it ſo well," it would puzzle a much older head than his, or his father's, to diſcover the moral. The previous dialogues, therefore, are eſſentially neceſſary to render them intelligible to common underſtandings, which are not endowed with the pre-eminent ſagacity of Maſter Camillus and Miſs Louiſa. The dialogues themſelves are good, and, though not very *entertaining*, are calculated to convey uſeful leſſons to the infant mind.

*A Father's Gift to his Children, conſiſting of Original Eſſays, Tales, Fables, Reflections, &c.* By William Mavor, LL. D. Vicar of Hurley, and Chaplain to the Earl of Moira. 12mo. 2 vol. Pp. 600. R. Phillips. 1805.

HERE, indeed, we have an inſtructor of youth, well qualified and well diſpoſed to blend rational entertainment with uſeful inſtruction. With theſe qualities, and with the powerful ſtimulus to call them forth into action which reſults from paternal affection;—for where the father is the preceptor, and the children are the pupils, every motive that can operate on the human mind combines to produce efforts commenſurate to the great object in view—the author could ſcarcely fail to compoſe a book in all reſpects valuable. Many of the pieces in theſe volumes have great merit; the ſtyle is uniformly chaſte; and the principles and ſentiments are invariably good. As the neceſſary tendency of the whole work is to improve the mind and to meliorate the heart, without any thing to offend the judgment or to ſhock the taſte, our earneſt recommendation of it is a duty which we owe alike to the author and to the public.

# MISCELLANIES.

*A Defence of Attornies, with Reaſons for thinking that no Attorney who duly conſiders the preſent critical Situation of his Country, or who has at Heart the increaſing Reſpectability of the Profeſſion, will expect to be taxed. In Reply to a Pamphlet lately publiſhed by Mr. Charles Ilſley, of New Inn, entitled,* 'A brief Inquiry concerning the Origin, Progreſs, and Impolicy of taxing Attornies,' &c. *To which are added, a few Remarks in Vindication of two reſpectable Barriſters againſt the illiberal Attack of that Writer.* By a Friend to the Profeſſion. 8vo. Pp. 52. Bickerſtaff. 1804.

THE author, in his Preface, thus ſtates the object of his publication. "The chief object of the enſuing pages is to defend the tax which the legiſlature hath impoſed upon attornies. It will be defended firſt upon the principle, that it is calculated to render the profeſſion more reſpectable, and eventually to cauſe the members of it to reach higher in the eſtimation of ſociety, inaſmuch as it will have a tendency to drive out of the pale of the profeſſion the vile and needy pettifoggers, to whom alone is attributable all the obloquy which the public, from a want of due diſcrimination, attaches to the whole body.

"In the ſecond place the tax will be defended upon the ground, that it would be dangerous in times ſo perilous as the preſent to embarraſs the meaſures of government, by raiſing any objections to the payment of it.

"It further purpoſes to defend the profeſſion againſt the inſinuation which has been thrown out as to the poſſibility of our being arouſed to wage war againſt the conſtitution under any circumſtances, however preſſing."

Certainly theſe are laudable objects, and the author has purſued them with zeal and ability. Not having ſeen the pamphlet to which this profeſſes to be an anſwer, we can only judge of it by the extracts here given; and, as far as they go, our author has a decided advantage over his antagoniſt. We fully agree with him in praiſing any meaſure which has a tendency to produce ſo very deſirable, and indeed, ſo neceſſary, an end, as that of *purifying* the profeſſion. That the meaſure in queſtion will have this effect, to a certain extent, we verily believe; but that it will be effectual for that purpoſe, we fear it is too much to expect; for we *know*, that ſome of the *worſt* members of the profeſſion are not among the *pooreſt* of it. As to the profeſſion itſelf, no doubt the obloquy caſt againſt it, is much too indiſcriminate; for it contains many as worthy, as honourable, as generous, and as conſcientious men as are to be found in any other profeſſion or calling; but, on the other hand, it contains, we ſuſpect, more bad men than any other profeſſion; and when a man is not reſtrained, by principle, from acting flagitiouſly, the profeſſion of the law unfortunately affords him more opportunities of ſo acting than any other profeſſion. We could point out ſeveral ſuch characters moving within the contracted ſphere of our own obſervation. Men who, rendering their conſciences ſubſervient to their intereſt, are every thing to every body; who can rail with the licentious and cant with the fanatic; who have their jovial ſaying and their ſong for the bon-vivant, and their Bible and their Hymn-book (occupying the places of the "Lawyer's

Vade-

Vade-mecum," and "Every Man his own Lawyer," on their desks) for the Methodist; who can adjust their language, their pursuits, and their faith, to the temper and persuasion of their employers; to whom all creeds and all places of worship are alike, so that they contain but *clients*; whose *first* object is to make an exorbitant bill; whose *second* is to enforce the payment of it; and whose *last* is to make law, equity, and justice, go hand in hand. Such reptiles as these are the pests not merely of the profession, but of society itself; and if any legislative means could be devised for depriving them of the power of doing mischief, the community would be more benefited by it than by any law which has been passed for centuries.

*An Oration commemorative of the late Major General Alexander Hamilton; pronounced before the New-York State Society of the Cincinnati, on Tuesday, July* 31, 1804. By J. M. Mason, D. D. Pastor of the first Associate Reformed Church in the City of New-York. *With an Appendix, containing the Particulars of the Duel between General Hamilton and Colonel Burr, a Copy of the Paper left by the General, and the Rev. Dr. Mason's Letter to the Editor of the Commercial Advertiser, giving an Account of the General's last Moments.* 8vo. Pp. 38. 1s. Ogle. 1804.

THIS funeral Oration is marked by that strong and impressive eloquence, which strongly characterizes, as we have been given to understand, all the discourses, and certainly all the productions which we have seen, of this able scholar, and worthy divine. It exhibits a rapid, but highly interesting, sketch of General Hamilton's life and pursuits, from his first entrance into the rebel army, at the early age of seventeen, to the hour of his death; in which he is holden up, as a soldier, a patriot, a senator, a statesman, an advocate, and a man, as an object to admire, and as a model to imitate. It is scarcely possible, indeed, for the language of panegyric to assume a higher tone; and if General Hamilton really deserved the character which is here ascribed to him, he must, indeed, have been a rara avis in terrâ; and Dr. Mason might truly say, "We ne'er shall look upon his like again? After delineating the various qualities of his heart and mind as displayed in the different situations of life in which he had been placed; the learned orator concludes this part of his oration in the following terms.

"But enumerations were endless. He was born to be great. Whoever was second, Hamilton must be first. To his stupendous and versatile mind no investigation was difficult—no subject presented which he did not illuminate. Superiority, in some particular, belongs to thousands. Pre-eminence, in whatever he chose to undertake, was the prerogative of Hamilton. No fixed criterion could be applied to his talents. Often has their display been supposed to have reached the limit of human effort; and the judgment stood firm till set aside by himself. When a cause of new magnitude required new exertion, he rose, he towered, he soared; surpassing himself, as he surpassed others. Then was nature tributary to his eloquence! Then was felt his despotism over the heart! Touching, at his pleasure, every string of pity or terror, of indignation or grief; he melted, he soothed, he roused, he agitated; alternately gentle as the dews, and awful as the thunder. Yet, great as he was in the eyes of the world, he was greater in the eyes of those with whom

whom he was moſt converſant. The greatneſs of moſt men, like objects ſeen through a miſt, diminiſhes with the diſtance: but Hamilton, like a tower ſeen afar off under a clear ſky, roſe in grandeur and ſublimity with every ſtep of approach. Familiarity with him was the parent of veneration. Over theſe matchleſs talents Probity threw her brighteſt luſtre. Frankneſs, ſuavity, tenderneſs, benevolence, breathed through their exercise. And to his family!—but he is gone—that noble heart beats no more; that eye of fire is dimmed; and ſealed are thoſe oracular lips. Americans, the ſereneſt beam of your glory is extinguiſhed in the tomb!"

The animated reprobation of the ſavage practice to which this worthy but unfortunate man fell a victim, eloquent as it is, has ſomething better than eloquence to recommend it.

"Fathers, friends, countrymen! the grave of Hamilton ſpeaks. It charges me to remind you that he fell a victim, not to diſeaſe nor accident; not to the fortune of glorious warfare; but, how ſhall I utter it? to a cuſtom which has no origin but ſuperſtition, no aliment but depravity, no reaſon but in madneſs. Alas! that he ſhould thus expoſe his precious life. This was his error. A thouſand burſting hearts reiterate, this *was* his error. Shall I apologize? I am forbidden by his living proteſtations, by his dying regrets, by his wailed blood. Shall a ſolitary act into which he was betrayed and dragged, have the authority of a precedent? The plea is precluded by the long deciſions of his underſtanding, by the principles of his conſcience, and by the reluctance of his heart. Ah! when will our morals be purified, and an imaginary honour ceaſe to cover the moſt peſtilent of human paſſions? My appeal is to military men. Your honour is ſacred. Liſten. Is it honourable to enjoy the eſteem of the wiſe and good? The wiſe and good turn with diſguſt from the man who lawleſsly aims at his neighbour's life. Is it honourable to ſerve your country? That man cruelly injures her, who, from private pique, calls his fellow-citizens into the dubious field. Is fidelity honourable? That man forſwears his faith, who turns againſt the bowels of his countrymen, weapons put into his hand for their defence. Are generoſity, humanity, ſympathy, honourable? That man is ſuperlatively baſe, who mingles the tears of the widow and orphan, with the blood of a huſband and father. Do refinement, and courteſy, and benignity, entwine with the laurels of the brave? The blot is yet to be wiped from the ſoldier's name, that he cannot treat his brother with the decorum of a gentleman, unleſs the piſtol or the dagger be every moment at his heart. Let the votaries of honour now look at their deeds. Let them compare their doctrine with this horrible comment. Ah! what avails it to a diſtracted nation that Hamilton was murdered for a punctilio of honour? My fleſh ſhivers! Is this, indeed, our ſtate of ſociety? Are tranſcendent worth and talent to be a capital inditement before the tribunal of ambition? Is the Angel of Death to record, for ſanguinary retribution, every word which the colliſion of political opinion may extort from a political man? Are integrity and candour to be at the mercy of the aſſaſſin? And ſyſtematic crime to trample under foot, or ſmite into the grave, all that is yet venerable to our humbled land? My countrymen, the land is defiled with blood unrighteouſly ſhed. Its cry, diſregarded on earth, has gone up to the throne of God; and this day does our puniſhment reveal our ſin. It is time for us to awake. The voice of moral virtue, the

voice

voice of domeſtic alarm, the voice of the fatherleſs and widow, the voice of a nation's wrong, the voice of Hamilton's blood, the voice of impending judgment, calls for a remedy. At this hour heaven's high reproof is ſounding from Maine to Georgia, and from the ſhores of the Atlantic to the banks of the Miſſiſſippi. If we refuſe obedience, every drop of blood ſpilled in ſingle combat, will lie at our door, and will be recompenſed when our cup is full. We have, then, our choice, either to coerce iniquity, or prepare for deſolation; and in the mean time, to make our nation, though infant in years, yet mature in vice, the ſcorn and the abhorrence of civilized man!"

The account of the duel contained in the Appendix is the ſame which appeared in the public prints at the time. The paper left by General Hamilton ſhews that, in meeting his antagoniſt, he followed a practice which his reaſon reprobated and which his conſcience diſapproved;—video meliora proboque, deteriora ſequor;—to how many alas! is this confeſſion applicable!—The paper farther ſhews, that Mr. Burr's conduct was highly offenſive; his language highly aſſuming and inſolent; and that it was the General's determination not to fire at him. We cannot here omit to obſerve, that while a bill of indictment for murder has actually been found againſt this man in one part of the United States, he is publicly acting in another as Vice Preſident of the Congreſs! What a ſtrange notion muſt this circumſtance convey to the minds of all reflecting men of the ſyſtem of juriſprudence in this federal government. From the account of the General's laſt moments, which is extremely affecting, it is evident he died, as indeed he had lived, a ſincere and good Chriſtian; and, on all accounts, America has juſt cauſe to deplore the death of this valuable man.

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## TO OUR READERS.

THE PRINTER having declared his inability to complete the preſent Number of the REVIEW by the uſual time of publication, owing to a combination of the Preſſmen for the purpoſe of extorting exorbitant wages from their Maſters, THE PROPRIETORS are reduced to the neceſſity of publiſhing it in an unfiniſhed ſtate.—The remaining *Two Sheets*, which are both *compoſed*, will be given in the next Number.

Feb. 28, 1803.

IN addition to the above ſtatement of the Proprietors, the Publiſher of this Work finds it expedient to apprize his Purchaſers that, from the preſent unſettled ſtate of the Printing Buſineſs, owing to ſome unjuſtifiable Demands and Combinations amongſt the Journeymen, it is very probable that ſome interruption may occur in the Publication.—It has been very properly and unanimouſly reſolved, by the Printers of London, that their buſineſs of every kind ſhall ſtop till the matters in diſpute are adjuſted.

*Roſcius in London. Biographical Memoirs of William Henry Weſt Betty, from the earlieſt Period of his Infancy. Including the Hiſtory of his Iriſh, Scotch, and Engliſh Engagements. With analytical Strictures on his acting at the London Theatres. Dedicated to Richard Brinſley Sheridan, Eſq. M. P.* 8vo. Pp. 60. 2s. Croſby and Co. 1805.

*The wonderful theatrical Progreſs of William Henry Weſt Betty, the Infant Roſcius, in Ireland, Scotland, and various Parts of England; alſo at the Theatres Royal Covent Garden and Drury Lane; with an accurate Sketch of his Life.* By an Impartial Obſerver. 18mo. Pp. 70. 6d. Croſby and Co.

ECCE iterum Criſpinus! iterum atque iterum!—Whatever may be the excellence of this extraordinary boy, in the difficult ſcience of acting, he certainly muſt have attained to a much higher degree of excellence, in the *more* difficult ſcience of *ſelf-command*, if the fulſome panegyrics which have been laviſhed on him with unprecedented profuſion have not, by this time, completely qualified him for playing to perfection, without the trouble of ſtudy, the part of *The Spoiled Child*. To reſiſt, with complete ſucceſs, the indefatigable efforts which have been exerted to produce this effect, requires indeed a ſolidity of judgment, and a ſtrength of mind, which are ſcarcely to be expected in a boy of thirteen. Be this as it may, if the public curioſity, reſpecting the birth, parentage, and education, life, character, and behaviour of Maſter Betty, be not fully gratified, aye even to ſatiety, it certainly is not to be attributed to the want of induſtry, on the part of his biographers, who appear to be more numerous than the characters which he repreſents on the ſtage. While the prices at which ſuch gratification is attainable are as various as thoſe of the ſeats at the theatre. The two publications before us (one of which, by the bye, ſeems to have been copied from the other) afford the frequenters of the boxes, and thoſe of the gallery, an opportunity of gratifying their reſpective taſte. Each has a portrait of the young hero; but in different characters; that of the octavo edition is a very good engraving; but how far the painter has ſucceeded in the eſſential requiſite of *likeneſs*, we are not qualified to decide. As to the contents of either book, the enumeration in the title-page will ſerve as an apt ſubſtitute for criticiſm.

*Culina Famulatrix Medicinæ: or, Receipts in Cookery, worthy the Notice of the medical Practitioners, who ride in their Chariots with a Footman behind, and who receive Two-Guinea Fees from their rich and luxurious Patients.* By Ignotus. 12mo. Pp. 236. 4s. York printed. Mawman, London. 1804.

FROM the *Apicii* of ancient Rome (for there were no leſs than three illuſtrious gluttons of the name of *Apicius*) to Dr. King, of modern Britain, no one; no, not the nepotum omnium altiſſimus gurges, to deſcribe him in the energetic language of Pliny, appears to have ſtudied the elegant ſcience of eating, more deeply, and certainly none with better effect, than Ignotus; who has very appropriately dedicated the reſult of his labours in the culinary art, "to thoſe gentlemen who freely give two guineas for a turtle dinner at the tavern," when they might have a more wholeſome one at

home for ten ſhillings." No leſs than two hundred and eighteen diſhes are here ſerved up; a variety ſufficient to pleaſe every palate, and to gratify every taſte. They are all accompanied with ſuitable embelliſhments, in the form of *obſervations*, on the nature and properties of each.

There is a very humourous dialogue between Archæus and Dr. Franklin, which we would extract for the amuſement of our readers, did not our limits forbid us. But though we have been much pleaſed with many of the diſhes, we have been moſt pleaſed with the laſt, which we ſhall therefore *ſerve up* to our readers, as an article not often to be met with at modern entertainments.

"A Dish, named Common Sense.

"Profeſſional men have an undoubted right to their hours of relaxation, for as Æſop obſerves, 'If the bow be kept continually bent, it will in time loſe its elaſticity.'" But the misfortune is, the employment of theſe hours is not always left to thoſe who have the beſt right to diſpoſe of them, but are expected to be at the diſpoſal of others who are but imperfectly qualified to form a judgment upon them. Profeſſional men who employ their leiſure hours in fiddling, cards, and tea-drinking, uſually paſs their days without cenſure; but others who wiſh to mix utility with their amuſements, are ſure to bring down a ſwarm of undiſcerning critics. Of this, examples are innumerable. Biſhop Hoadley wrote a play. Dean Swift one day wrote a ſermon, and on the following day amuſed himſelf with 'Advice to Servants.' Eraſmus wrote a treatiſe in praiſe of 'Folly.' And a great Chancellor of England amuſed himſelf with Diſſertations that had no connection with his legal department. Dr. Martin Liſter, Phyſician to Queen Anne, wrote a Commentary on Apicius's 'Art of Cookery.' Biſhop Warburton, after writing his 'Divine Legation of Moſes,' amuſed himſelf with a Commentary on the Plays of Shakeſpeare; and Dr. Tucker, Dean of Glouceſter, on the days that he could be ſpared from his ſacred duty, employed himſelf in writing uſeful political tracts, that had but a ſlender connection with his profeſſion. Biſhop Watſon gave up his leiſure hours to chemiſtry, agriculture, and planting, retaining at the ſame time the duties of his function with becoming dignity. Biſhop Horſley's leiſure continues to enlighten the mathematical world, and Dr. Paley's Anatomical and Phyſiological Diſſertations have added ſtrength and vigour to his Theological ſtudies. Let me not leave out Mr. Maſon, who wrote ſermons, plays, ſongs, rebuſſes, and political pamphlets. Moſt, if not all, of theſe men have had the amuſing part of their conduct arraigned; but, as liberality of ſentiment cannot every where be found, the beſt way is to take the world as it goes; and if we cannot obtain approbation from the bulk of mankind, let us be content with what the wiſe few beſtow upon us.

"*Obſervations.*—Upon the merits of this apologetical diſh, Ignotus aſked the opinion of his friend Archæus; but received for anſwer, 'that it did not come within his province.' He therefore ventures to recommend it as a wholeſome diſh, to all perſons, who are troubled with crudities and indigeſtion."

His final addreſs to his female readers, containing ſentiments ſo perfectly conformable with thoſe which we have expreſſed in a former part of this number, we ſhall alſo extract.

"Address.—*Honi. Soit. Qui. Mal. y. Penſe.*—To the ladies who have done Ignotus the honour to peruſe what, with the beſt intention poſſible, has been the amuſement of his leiſure hours.

After

"After providing the neceſſary materials to be employed in the management of a family, Ignotus would feel himſelf culpable if he did not not endeavour to promote their application, by a few words of advice. And as the ſeaſon advances when new year's gifts are in general acceptable, he begs leave to offer the following to ſuch ladies as may not be too proud to accept of a little good advice from a ſtranger.

"The character given of a virtuous woman by the mother of King Lemuel, is perhaps the moſt perfect picture that ever was drawn; and though the age, in which it was given, is widely different from that in which we live, yet every attempt to come near to it, will amply reward the fair imitator.

'The price of a virtuous woman is far above rubies. The heart of her huſband doth ſafely truſt in her, ſo that he ſhall have no need of ſpoil. She will do him good and not evil all the days of her life. She ſeeketh wool and flax, and worketh willingly with her hands. She is like the merchants' ſhips; ſhe bringeth her food from afar. She riſeth alſo while it is yet night, and giveth meat to her houſehold, and a portion to her maidens. She conſidereth a field, and buyeth it: with the fruit of her hands ſhe planteth a vineyard. She girdeth her loins with ſtrength, and ſtrengtheneth her arms. She perceiveth that her merchandiſe is good: her candle goeth not out by night. She layeth her hands to the ſpindle, and her hands hold the diſtaff. She ſtretcheth out her hand to the poor; yea, ſhe reacheth forth her hands to the needy. She is not afraid of the ſnow for her houſehold: for all her houſehold are clothed with ſcarlet. She maketh herſelf coverings of tapeſtry; her clothing is ſilk and purple. Her husband is known in the gates, when he ſitteth among the elders of the land. She maketh fine linen, and ſelleth it; and delivereth girdles unto the merchant. Strength and honour are her clothing; and ſhe ſhall rejoice in time to come. She openeth her mouth with wiſdom; and in her tongue is the law of kindneſs. She looketh well to the ways of her houſehold, and eateth not the bread of idleneſs. Her children ariſe up, and call her bleſſed; her huſband alſo, and he praiſeth her.'

"What a deſcription is here! Can it be attended to without emotion? or have modern manners ſo warped our minds, that the ſimplicity of ancient virtue, inſtead of appearing an object of veneration, ſhould look romantic and ridiculous. Say, in good earneſt, were the women of thoſe days the leſs eſtimable, or the leſs attractive, that they did not waſte their lives in a round of diſſipation and impertinence, but employed themſelves in work of ingenuity and uſefulneſs. The women of the firſt rank, as we are informed by the oldeſt and beſt authors, took delight in the occupation of good houſewifery in all its extent. After looking at the ſublime ſtandard of female excellence given by the mother of Lemuel, I am aware that any thing I am able to offer on this ſubject will appear vapid; but ſince it muſt be ſo, let the mortifying ſentiment be felt by all, as a juſt ſatire on the declenſion of the age we live in. In truth, when we ſpeak of good houſewifery now-a-days, we muſt ſubmit to ſpeak in a lower key. What do families ſuffer daily from the incapacity, or inattention of thoſe miſtreſſes that leave all to houſekeepers and other ſervants! How many eſtates might have been ſaved from ruin by a wiſer conduct! I have no heſitation in ſaying, that no woman ought to think it beneath her to be an economiſt. In every ſtation, an economiſt is a reſpectable character. To ſee that time which ſhould be laid out in examining the accounts, regulating the ope-

rations, and watching over the intereſts of perhaps a numerous family—to ſee it loſt, worſe than loſt, in viſiting and amuſements, is a circumſtance truly ſhocking. Merchants and tradeſmen who marry women uninſtructed in cookery and the management of a family, are objects of ſingular compaſſion; if indeed they were deceived into an opinion, that the women they have choſen for their partners for life were taught this neceſſary piece of knowledge. But very ſeldom, as matters are managed at preſent, have they ſuch deception to plead for their choice. Is it poſſible that they can be ignorant in what manner young ladies are educated at our boarding-ſchools? and do they not ſee in what manner they are too frequently attended to when their education is finiſhed? The great object is to 'bring the young lady out,' to ſhow the accompliſhments obtained at the boarding-ſchool, or, in other words, to exhibit her as a ſhow. I moſt willingly acknowledge, that ſome young ladies ſo unfortunately brought up, have, from their own good ſenſe, become excellent managers of their families; but is ſo great a chance, in an affair of ſuch conſequence, to be relied on? Mothers have much to anſwer for; and if they but knew the deep and ſilent reproaches often beſtowed upon them even by their moſt dutiful daughters, they would paſs a lamentable cenſure upon their own conduct. But to quit this unpleaſant theme, let me now deſcend to my culinary ſyſtem.

'In the preſent age, the order and figure of a table is pretty well underſtood as far as regards ſplendour and parade. But would it not be worth while to improve upon the art, by learning to connect frugality with elegance; to produce a genteel, or, however, a good appearance, from things of leſs expence? However difficult, I am ſure it is laudable, and deſerves to be attempted. This may be depended upon, that moſt men are highly pleaſed to obſerve ſuch economical talents in a young woman; and thoſe talents in one that is married can ſcarce ever fail to animate the application, excite the generoſity, and heighten the confidence of a huſband. The contrary diſcourages and diſguſts beyond expreſſion; I mean in a diſcreet and prudent huſband. A young woman who has turned her thoughts to thoſe matters in her father's houſe, or in any other, where Providence may have diſpoſed of her, and who has been accuſtomed to acquit herſelf well in any leſſer department committed to her care, will afterwards, when her province is enlarged, ſlide into the duties of it with readineſs and pleaſure. The particulars have already paſſed through her mind. The different ſcenes as they riſe, will not diſconcert her. Being acquainted with leading rules, having had opportunities of applying them, or ſeeing them applied, her own good ſenſe will dictate the reſt, and render that eaſy and agreeable, which, to a modiſh lady, would appear ſtrange, perplexing, and irkſome.'

"A celebrated writer, well acquainted with the commercial part of the world, when conſulted regarding the choice of a wife for the ſon of a wealthy merchant, made this reply.

'This bear always in mind, that if ſhe is not frugal; if ſhe is not what is called a good manager, if ſhe does not prize herſelf on her knowledge of family affairs, and laying out her money to the moſt advantage; let her be ever ſo ſweetly tempered, gracefully made, or elegantly accompliſhed, ſhe is no wife for a man in trade. All theſe, otherwiſe amiable talents, will but open juſt ſo many roads to ruin. Remember your mother, who was ſo exquiſitely verſed in this art, that her dreſs, her table, and

every

every other particular, appeared rather ſplendid than otherwiſe. Good houſewifery was the foundation of all.'

Our readers will have perceived, that humour is not the only good quality diſplayed by this literary cook; good ſenſe and good morals are equally conſpicuous in him. It is but fair, however, to caution the gluttons of Guildhall againſt a publication which is calculated to poiſon their joys, for almoſt every page of it contains a memento mori for them.

*The Village Alehouſe, or a Converſation on the Price of Bread.* 18mo. Pr. 2*d.* 6*d.* or 5*s.* per Dozen. Hatchard. 1805.

THIS is a well-meant and well-written little tract, compoſed for the laudable purpoſe of removing vulgar prejudices, and of rendering the poorer claſſes of ſociety content with their lot. The *price* of it, however, is too high for extenſive circulation amongſt thoſe for whoſe benefit it is principally deſigned.

## REVIEWERS REVIEWED.

### Horsley's Hosea and the Imperial Review.

WHEN gentlemen undertake the very important taſk of becoming public critics, it is expected, that their qualifications are ſuch as fully to warrant the juſtice of their criticiſm. Whether the perſons, that are engaged to carry on the *Imperial Review*, be in no degree what the Public have a right to demand, men of the firſt abilities, and adequate in every department of literature to the office they aſſume, is a queſtion I do not conſider myſelf in a capacity wholly to determine. The erroneous manner, however, in which they have endeavoured to expoſe Biſhop Horſley's ignorance of the Hebrew tongue, creates a ſtrong ſuſpicion of their incompetency in that very neceſſary part of learning. The miſtakes indeed, which they have committed in their *verbal* criticiſm, are groſs and unpardonable; and yet of ſo elementary and puerile a nature, that I am almoſt aſhamed to treſpaſs upon the reader's patience, whilſt I take upon myſelf the trouble of confuting them.

The firſt attack they make upon his Lordſhip's tranſlation, is in chap. i. v. 2. The paſſage animadverted upon, is in the original דַּבֶּר־יְהוָה בְּהוֹשֵׁעַ תְּחִלַּת: the word דבר being pointed, as we ſee, the 3d perſon ſingular of the verb in Piel. Some of the Latin interpreters: as Montanus, Junius et Trem, &c. obſerving the term דִּבֶּר to be a verb in the indicative mood, and not being able to account for the noun תחלת in conſtruction before the verb, in any other way than as anſwering to the Latin, In principio, have tranſlated the whole of it thus: "Principio locutus eſt Dominus in Hoſeah, et dixit Dominus, &c. erroneouſly connecting the verb דבר with ויאמר in the ſubſequent ſentence. The Reviewers, who perhaps never attempted to conſtrue a paſſage in Hebrew before, finding this way of rendering the ſentence the moſt familiar to their ideas of the conſtruction of language in general, readily embraced ſo fair an opportunity of reprobating, in ipſo limine, the work of the Right Reverend Prelate; who will, nevertheleſs, be found in this as in the other places

which the ignorant Reviewers have the aſſurance to diſpute with his Lordſhip, perfectly correct in his tranſlation. In the firſt place then, I deny, that the noun תחלת can poſſibly ſignify, In the beginning, without the prepoſition going before it. Vide Geneſis, chap. xiii. v. 3; chap. xli. v. 21.; Judges, chap. i. v. 1.; Iſaiah, chap. i. v. xxvi.; Daniel, chap. ix. v. 21. 23; in all which places, and many more beſides, the prepoſition ב is prefixed. Secondly, if they would have the noun, תחלת, in any other conſtruction than in regimen with the verb דבר, they muſt diveſt it of its preſent form of conſtruction, and, if poſſible, remove it out of the place in which it now ſtands; for תחלת coming firſt, in the ſenſe they would exhibit it, will, in my opinion, have a very unuſual appearance. Laſtly, they muſt do away all the *accents*; for ſurely, nobody, that is at all acquainted with the doctrine of *Hebrew accentuation*, will offer to render the words by, In the beginning, &c.: ſo that the Imperial critics have really done violence to the text of the Maſorethae, which they abſurdly enough ſuppoſed they were vindicating, in rendering the verb דבר by *communed*. This verb, though in the indicative mood, is really preceded by the word תחלת in regimen with it; ſomething like the *gerund* in Latin, or the *infinitive mood* in Greek. This phraſeology is far from being uncommon in the other prophets, but there are moſt examples of it to be found in Iſaiah and Jeremiah. One inſtance of this kind I will ſelect from Jeremiah, chap. l. v. 31.: עת פקדתיך, "The time of my viſiting thee, or, the time of thy viſitation from me." It is true, we may argue that ſuch conſtructions are elliptical, and ſo may we go on to argue in almoſt every ſentence we ſpeak or write in any language. But this is by no means an eligible mode of conſidering the texture of ſuch phraſeology, which is, as well as the moſt common forms of conſtruction, perfectly conſiſtent with the principles of logic and philoſophical grammar. If we prefer the ſupplying of the elleipſis, ſtill the ſenſe will be the ſame as before: תחלת הדברים אשר דבר יהוה בחושע, "the beginning of the words which Jehovah ſpake by Hoſea." But the former way of conſidering the ſentence is that which every tranſlator muſt adopt, to render the words faithfully; and then taking the ו, which his Lordſhip well remarks, as a mere *particle of ſpecification*, a remarkable inſtance of which we have in Exodus, chap. xx. v. 1. In this manner the Chaldee paraphraſt, the Septuagint, and others have underſtood the ſentence; and it is in this manner that Biſhop Horſley has rendered it, which the Imperial critics have had the effrontery to term *unjuſtifiable* and *inſipid*. As to their rabbinical effuſions reſpecting the *copulative* ו, the nature of which they modeſtly affirm his Lordſhip ſeems not to have perfectly underſtood, I muſt treat them as they deſerve, with ridicule and contempt. That the conjunction ו, prefixed to a future verb, has the power of converting it into a paſt ſignification; and that, on the contrary, when prefixed to a preterite, it has the power of giving a future ſignification, are peculiarities in the Hebrew, which every one muſt be acquainted with. But, that the ו has *always* a copulative power, and may be reſolved into the *ſubjunctive* one ſpecified in the Imperial Review, is utterly falſe; as we have already ſeen in the two inſtances above mentioned. Let them look into the Books of Kings and Chronicles, where various tranſactions, differing both in time and place, are related without the ſmalleſt connection or dependence upon what precedes; and yet they all begin with the *introductory particle* ו. If this be not ſufficiently convincing, let them take the firſt word of the

Prophet

Prophet Ezekiel, or Jonah, or the firſt word of the Book of Eſther; where, I am confident, the ingenuity of the Imperialiſts will fail them in finding out an *antecedent* verb to their *ſubſequent* copulative. I cannot however diſmiſs this article, without expreſſing, in the ſtrongeſt terms, my diſapprobation of the manner in which they have attempted to render the paſſage. It is not only unjuſtifiable and inſipid; but, what is ſtill worſe, quite unintelligible: for what, I would aſk the Imperial Critics, are we to underſtand by the phraſe, In the beginning, pointed off by a comma from the reſt of the ſentence? It is beſides, whatever they may think to the contrary, really inelegant; for who could bear to recite, "Jehovah communed with Hoſea, and Jehovah ſaid unto Hoſea," without praying that the Imperialiſts would preſerve this ſpecimen of their tranſlation, as an *acroama* for their viſitors?

The Critics next proceed to diſpute with his Lordſhip the form of the prophecy, that is, whether it ought to be taken in a *literal* or *allegorical* ſenſe. But, as I had no other motive, when I undertook to refute this piece of paltry criticiſm in the Imperial Review, than to expoſe their ignorance of thoſe very points in which they affect to triumph over his Lordſhip's imbecillity, I hope the reader will allow me to paſs over this theological diſpute reſpecting the form of the prophecy, and to come to thoſe critical remarks which are more immediately the object of this vindication; and where the Imperialiſts, as often as they indulge their vein in a ſpecies of criticiſm they ſeem ſo very ill calculated for, are ſure to betray their poverty and ignorance of the Hebrew language. After having taken a good deal of pains to prove, that the prophecy ought to be underſtood allegorically, though without producing any thing new either by way of argument or obſervation, the Imperialiſts proceed to explain the meaning which thoſe *proper names* were intended to convey, and this they perform by impoſing upon us another of their ingenious principles; which is exactly of the ſame ſtamp with the former about the conjunction ו, a mere invention of their own, and if it were even true, yet the inferences, for which they ſeem purpoſely to have framed it, could not fairly be deduced from it. The ſubſtance of their principle is, in their own words, plainly this: "That the exalted names, given by the votaries of idolatry to the objects of their worſhip, were changed, by the zealous ſervants of the true God, into ſimilar names, expreſſing their worthleſſneſs or non-exiſtence." In claſſic authors, and alſo in the ſacred writers, ſomething of this kind frequently happens, which we call a *paronomaſia*. But let us ſee, whether the inſtances they produce to confirm this principle, do not rather evince their own ſtupidity and ignorance, than prove the truth of what they have the boldneſs to aſſert. "What the idolatrous worſhippers," ſay they, "called אל, al (they ſhould have ſaid el) God, the worſhippers of the true God ſtyled אליל aleil, nothing." Firſt then, I would remark, that the more probable etymology of this word is thought by ſome to be from the *negative particle* אל, not, and אל God; in the plural אלילים, no gods. If this be allowed, the word cannot be called a change in the way the Imperialiſts would repreſent it; but the ſame word negatived; a very natural way of naming the Pagan deities, which they knew to be no gods in fact, but only the workmanſhip of men's hands. If we prefer the other etymology, ſtill the principle will go unſupported, becauſe this firſt inſtance is not perfectly clear, and the other one is decidedly againſt it. "ענל, ſay they, ſeems upon the ſame *principle* to have

been changed into גלול, *stercus*." Indeed then, are we to ſuppoſe a *calf* ſo very exalted a name for a divinity? The Imperialiſts muſt have a very exalted idea of that quadruped, no doubt, to contend that the votaries of idolatry called their god a *calf*, becauſe this appellation ſeemed to carry with it a high notion of exaltation and dignity. The idolatrous Jews, I beg leave to ſay, never called their god a calf; but Elohim: vide Exodus, chap. xxxii. v. 1. Kings, chap. i. v. 12. 28. Both אלוהים and גלולים are ſuch appellations as the ſacred writers have thought worthy to beſtow upon them, expreſſing, by the one, their vile nature and inferiority to man himſelf; by the other, ſhewing their utmoſt abhorrence of ſuch worthleſs and deſpicable deities: hence the frequent uſe of the latter in the major prophets, who, conſtantly following the impetuoſity of their paſſions, have generally given them that appellation, which ſeemed the moſt contemptible and degrading. Let us now conſider, for a moment, how happily they would have applied this *principle* of theirs to clear up the meaning of the words *Gomer*, *Diblaim*, and *Jezrael*. "*Gomer*, ſay they, by changing g into ch, (they ſhould have ſaid into b, if they would appear to have an accurate knowledge of the alphabet) ſignifies a *Pagan priest*." We ſhall ſoon, I believe, perceive the abſurdity of making *gomer* to ſignify a *Pagan priest*; if we only quote a paſſage or two from the prophet, where *Gomer* is peculiarly the ſubject. Chap. ii. v. 19, 20; "And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteouſneſs, and in judgment, and in loving kindneſs, and in mercies. I will even betroth thee unto me in faithfulneſs; and thou ſhalt know the Lord." Surely, ſuch *promises* of *love* and *mercy* could never be made to a few *Pagan priests*; not to mention the incongruity which the moſt illiterate muſt perceive, in making a *Pagan priest* to ſignify a *daughter*.

"Upon the foregoing *principle*," continue the Critics, "Hoſea appears, in this place, to have changed *Jaſpaim* into *Diblaim*, a word which means *figs*." I would here aſk the *Reviewers*, if they ſeriouſly think any one will believe them, when they affirm, that *Jaſpaim*, as they call it, and *Diblaim*, are *similar words*? The radical letters are all different; nor is there any affinity betwixt them whatever, except that they are both *triſſyllables*, which to the Imperialiſts, perhaps, may ſeem a *ſtriking ſimilarity*. They will alſo have a difficult taſk to determine, whether the *images*, or the *figs*, are more worthy. For my part, I ſhould certainly, without any heſitation, prefer the *figs*; which would be a choice directly oppoſite to that of the *Imperial Critics*, if they would maintain their *principle* to be right. In the laſt place, they contraſt *Jezrael* with *Iſrael*; telling us in another part of their critique, that the *Chaldee paraphraſt* has rendered it by, the *diſperſed of God*; which is another egregious blunder; as the *Chaldee paraphraſt* has not rendered the word by, the *diſperſed of God*, but only, the *diſperſed*. Nor is it true that the *verb*, from which *Jezrael* is compounded, ever ſignifies to *diſperſe*, or *ſcatter*, in the holy ſcriptures.

The next ſpecimen of their criticiſm is upon his Lordſhip's tranſlation of the ſixth verſe, which they reprehend with more than uſual ſeverity, and exult in ſuch a tone of petulance and ſecurity, that I can ſcarcely refrain from laughing at their ſeeming determination to laſh the author upon a point, which muſt, in the end, redound to their own loſs of reputation and diſgrace. The paſſage animadverted upon is this: "And ſhe conceived, and bare a daughter; and God ſaid unto him, call her name Lo ruchama, not beloved; for I will no more cheriſh with tenderneſs the houſe

houſe of Iſrael, in ſo much as to be perpetually forgiving them." I muſt here admoniſh the Reader, that his Lordſhip has an *annotation* upon the *word*, רחם which he rightly obſerves, ſignifies to *cherish with the tenderness of a parent*; and, that on the *verb* נשא, his Lordſhip has a *critical note*, at the end of the book, in which he aſſigns his reaſons for having rendered it by, *to forgive*. What ſurpriſe and indignation, then, muſt the Reader feel, when he is informed, that the ignorant Reviewers have really confounded the two notes; imagining, that his Lordſhip had *understood* and *translated* נשא, in the ſenſe of *to cherish?* I will give, in their own words, the whole of this triumphant, but ſelf expoſing piece of criticiſm: "Indeed, my Lord, will your Lordſhip be condeſcending enough to ſhew, in what place of the ſcriptures, or any Jewiſh author, it bears the ſenſe you give it? We, however, aſſure our Readers, that in no place whatever, does that verb convey any ſuch meaning as *to cherish*, the ſenſe here affixed to it by Dr. Horſley. On the contrary, the only ſenſe which it bears, is to *remove, deceive, destroy:* and accordingly, his Lordſhip has not only miſrepreſented, but exhibited a ſignification diametrically oppoſite to that of his original." How the Imperial Critics will extricate themſelves out of this dilemma, I know not; for I believe it to be ſuch a palpable and undeniable proof of ignorance, as is not to be met with in any piece of criticiſm extant. Will they plead inadvertency? But how could they miſtake his Lordſhip's meaning, when the verb in the text is rendered by, *to forgive?* Will they inſinuate, that they have purpoſely miſrepreſented the author's meaning? Then they ought publicly to beg his Lordſhip's pardon, for having inſulted him as a ſcholar, and aſperſed his celebrity as a divine, in ſo derogatory and cenſorious a manner, as to ſurpaſs every thing in magnitude except their own ſtupidity. But perhaps, they will tranſfer the blame upon the *preſs*, and alledge, that, *to cherish*, is a *typographical error*, inſtead of *to forgive*; which was the *word* they meant to criticiſe upon. If the learned Reader be of opinion, that, after having termed it a ſenſe *diametrically opposite* to that of the original, they can uſe this pretext, with the leaſt propriety, I am willing that they ſhould come off ſo; but then, I hope, they will allow me to prove, that his Lordſhip has ſufficient authority for giving the verb נשא, the *ſenſe* we find in his learned tranſlation, namely, that of *to forgive*; which is, I will maintain it, the *true* and *only* rendering, that a tranſlator, who has an adequate knowledge of the language, will ever propoſe: vide Geneſis, chap. xviii. v. 24. 26,; Exodus, chap. x. v. 17.; Chronicles, chap. xxiii. v. 21.; Numbers, chap. xiv. v. 19.; Iſaiah, chap. ii. v. 9. It is alſo uſed in the ſenſe of to exalt: vide Pſalm cii. v. 11. Hence the ſubſtantive נשיא, proceres, ſo frequently met with in the prophet Ezekiel. It has, beſides, a number of other ſignifications, moſt of which are only to be aſcertained, according to the word that comes after it. What ſhall we make, then, of this *triple definition*, impoſed upon the Reader with ſo much arrogance by the Imperial Critics? Surely, we may be allowed to pronounce it, if nothing worſe, at leaſt like the critics themſelves, *extremely imperfect*.

Again, verſe the 7th of the ſame chapter is, in his Lordſhip's verſion, worded thus: "The houſe of Judah with tenderneſs I will cheriſh, and I will ſave them by Jehovah their God; and I will not ſave them by bow, nor by ſword, nor by battle; by horſes, nor by horſemen." Where the Imperialiſts fancy they perceive both a *deficiency* and a *redundancy*; and, con-

conſequently, are offended at his Lordſhip's manner of tranſlating the paſſage. To ſave myſelf the trouble of proſecuting the vindication of Biſhop Horſley's Hoſea any farther, I might deem it ſufficient, merely to inform the reader, that the Critics, by a fatality which ſeems to have precipitated them into error and miſtake throughout the whole of their wretched critique, in this place, as in the preceding, are chargeable with the very heinous and ſhameful conduct of *misquoting*, and conſequently of *miſrepreſenting* the author: as the *word*, *armour*, which they cenſure as too general, is not the term, which his Lordſhip has employed to give the Hebrew מלחמה, but *battle*. That the citizens of London and Dublin, however, may be made to acknowledge the real worth of their *literary journal*, I will, out of compliment to them, conſider the prodigious diſplay of rabbinical learning, which the Imperialiſts have exhibited upon this paſſage, with ſo much honour to themſelves, and with ſuch apparent claims to the applauſe of the literati. "The *war chariot*, ſay they, the principal inſtrument of warfare among the ancients, is omitted; whilſt *horſes*, and *horſemen*, are diſtinctly and ſuperfluouſly enumerated." Perhaps they will fancy a *deficiency* and a *redundancy* in the celebrated ſong of Moſes: Exodus, chap. xv. v. 1. "The horſe and his rider hath he thrown into the ſea:" as there is no mention of the *chariot* in this place; though it is evident, from a ſubſequent paſſage, that the *chariot* was alſo a ſufferer in the general deſtruction: ſee verſe 19th. "For the horſe of Pharoah entered, with his chariots, and with his horſemen, into the ſea." If, then, theſe inſtances of Hebrew phraſeology, of which indeed the Holy Bible contains a very great number, are to be oppoſed upon the grounds of deficiency and redundancy, let the charge be made out againſt the authors themſelves, Moſes, and Hoſea, not their tranſlators. But let us ſee, how the Reviewers would complete the ſenſe. "The *noun* סוס (gravely obſerve the critics) denotes that *ſpecies* of horſes, which, for its ſuperior ſwiftneſs and pliability, was uſed in the chariot. For this reaſon we ſuſpect, that, in conjunction with the preceding *word* להמה lecheme, war, it was intended to ſignify the *war chariot*. This conjecture is ſomewhat corroborated by the circumſtance, that they are not joined, like the other noun, by the *copulative* ו." One would really ſuppoſe, from the very eaſy manner in which the Imperial Critics affect to ſpeak of *horſes* among the Jews, that they underſtood every ſpecies of that animal according to their *ſpecific Hebrew names*; and that, partly to criticiſe with more accuracy, and partly to prevent miſtake, they had defined the *noun*, סוס, to be *equus bellicoſus*, or the *war horſe*. I would thank theſe gentlemen, however, to tell me, if this be a *ſpecies*, what may be the *generic term* in Hebrew for *horſe*; and alſo to inform me, whether רכש was not more remarkable for its ſwiftneſs and pliability. Not content with forcing this erroneous and arbitrary diſtinction upon the reader, they begin to indulge in conjecture, and in this, as in other caſes, give us an ample teſtimony of their ſuperior taſte and ingenuity. That בסוסים, with the preceding מלחמה, (not lecheme as they ignorantly term it) can be conſtrued by *war chariots*, *war horſes*, or whatever they pleaſe, ſo as to make the *latter* an epithet to the *former*, is a conjecture, of the truth of which I deny even the poſſibility. The ſuppoſition is too monſtrous to merit the Hebraiſts' attention for a ſingle moment. And I beg leave to ſay, that none but the Imperial Critics would have expoſed themſelves to the contempt and ridicule of the learned, by mentioning ſuch an abſurdity. What they ignorantly remark of the *con-*

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*junction*], to corroborate their ſilly conjecture, ſerves to confirm me in my opinion, that theſe arrogant critics are totally unacquainted with the Hebrew language; for if they had read but a very ſmall part of the ſacred writings, in the original, they muſt have been ſenſible, that, when four or more terms are thus connected together, the copulative is generally omitted in the middle, to make way for the pauſe. To prove, however, that in claſſical authors, the *chariot* is ſometimes put for the *horſes*, they give us a line out of Virgil, in which I allow, that they are right for once; but unhappily for the critics, it has nothing to do with the contrary propoſition, that the *horſes*, in Hoſea, are put for the *chariot*. They imagine, perhaps, that they have proved the contrary to be exampled in Homer, by quoting the following line:

Νηυσιν επι γλαφυρησιν ελαυνεμεν ωκεας ιππους.

But, I deny, that Homer here uſes the *horſes* for the *chariot*; he really means the *horſes*, or at moſt, by a *ſynechdoche*, both them and the chariot taken together. The Imperialiſts muſt be *whips* indeed, if they pretend to drive a chariot *without horſes!* This ſorry attempt to form an ingenious conjecture, they at laſt conclude, by erroneouſly affirming, that Dr. Wheeler appears to have underſtood the paſſage in the ſame ſenſe, that is, in *their ſense* of *war chariots*; becauſe he has tranſlated the words thus: "Nor in war by horſes." Dr. Wheeler, it is evident, from the manner in which he has rendered the paſſage, had no ſuch idea in his head as that of a *war chariot*; nor has he done any violence to the Hebrew text whatever, in giving it this erroneous turn, except that he has paid no regard to the *pauſes*; a liberty, however, which the Hebraiculi of the preſent day mutually concede one another, conſcious, I ſuppoſe, of being competent to underſtand the language, without the incumbrance of *vowel points, accents, pauſes*, and I know not what beſides, merely by the "*great law of aſſociation, and a well regulated imagination.*" I muſt now lay before the reader the true interpretation of this ſimple phraſeology, which has cauſed ſo much embarraſſment to the *Imperial Critics*, and not a little perplexed even the great *Dr. Wheeler*. There is, in this place, an *hyſteresis*, that is, a *preposterous order* of the terms, a figure very common both in the Old and New Teſtament. "And I will not ſave them by the *bow*, nor by the *ſword*, nor by *fighting of any kind*; neither by *horſes*, nor by *horſemen*." The general term, war, inſtead of coming firſt in order, is here put in the middle; which will appear evident to the leaſt diſcerning, if he only replaces the words in their natural ſenſe.

There is yet another ſpecimen of their criticiſm upon verſe 14th of the 13th chapter, in which, as uſual, they certainly are in the wrong; but as they have diſplayed leſs arrogance and effrontery, in their remarks upon this place, than in any other part of their critique, I ſhall take no notice of it at preſent. I muſt, however, before I take my leave of them, caution the ſcribblers of the Imperial Review, if they would conſult their own reputation, not to venture a ſecond attack upon *Biblical tranſlation*; eſpecially, when the productions of learned and reſpectable men, to underſtand which rightly, much more to criticiſe upon them, a far greater knowledge of Hebrew than *they* ſeem to poſſeſs is indiſpenſibly neceſſary. As to the part, in which I have undertaken to defend Biſhop Horſley's Hoſea, I ſolemnly declare, that I am actuated by no other motive, than a

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desire to repel the furious assaults of ignorance, dressed in the garb of ancient and venerable learning.

J. OXLEE.

*The Use of Sacred History, especially as illustrating and confirming the great Doctrines of Revelation. To which are prefixed two Dissertations; the first, on the authenticity of the History contained in the Pentateuch, and in the Book of Joshua; the second proving that the Books ascribed to Moses were actually written by him; and that he wrote them by Divine Inspiration.* By John Jamieson, D.D. F.A.S. Minister of the Gospel, Edinburgh. 2 vol. 8vo. Pp. 900. 12s. Ogle, Edinburgh; Glasgow, and London.

*The Recorder: being a Collection of Travels and Disquisitions, chiefly relating to the modern State and Principles of the People called Quakers.* Vol. I. By William Matthews, of Bath. 8vo. 5s. Johnson.

TO THE EDITOR.

SIR,

I PROCEED to lay before you a few observations on the reviews of "Professor Jamieson's Use of Sacred History," and "Matthews's Recorder," as found in the Monthly Review of August last. You will find displayed in them, I apprehend, that spirit of Socinianism upon which I have already animadverted, and which in many instances approaches pretty nearly to the confines of Deism. You will find, at least, that some of the sentiments which I am going to point out, are such as have been before avowed by the open assailants of the Christian Revelation.

When it is considered that those peculiar (and, as we contend, fundamental) doctrines of Christianity, which bear the name of Orthodox, are founded and supported upon the express words of Scripture, we shall not wonder if those who oppose those doctrines should be particularly anxious to discover some method by which the plain import of those texts may be done away. This has sometimes been attempted by a new and forced interpretation of the words, as for example, may be shown the meaning which is given by the early Socinians to the words ἐν τῃ ἀρχῃ "in the beginning," at the very opening of St. John's Gospel. At other times various readings and conjectures have been resorted to for the purpose of altering the passages: but as this would go but a little way towards removing the difficulty, some more intrepid critics have taken the very effectual method of rejecting as interpolations all those passages which were not otherwise to be got over. This was the case with the ancient Heretics, who availed themselves very largely indeed of this specific; and, indeed, in those days it could more easily be done than now, when the diffusion of copies, by means of printing, and the other helps to learning which are so much at hand, enable any tolerable scholar to pronounce with accuracy upon the integrity of particular texts. In our days, therefore, what has been done in this way has usually not extended very far; whole chapters and Gospels have not been rejected, as they were by Marcion and others: the removal of a word or two has been all that has been contended for. One only writer, but he indeed of great eminence in his sect, has ventured to tread in the steps of those ancients whose doctrines he followed: Dr. Priestley, you will remember, in some of his later publications, has openly attacked the miraculous conception of our Saviour,

Saviour, and inſiſted upon rejecting all that part of St. Matthew and St. Luke where it is detailed. This, however, gave pretty ſtrong diſguſt to many, even of his own party; he has not therefore had many, if any, open followers in this reſpect. Still the ſame ſpirit is to be diſcerned among many of them: but the attack is made more covertly, and the ground broken at a greater diſtance. As the authenticity and correctneſs of the New Teſtament are not eaſily to be ſhaken, the batteries are planted againſt the Old, which is ſuppoſed to be more weak and aſſailable. When once the credit of that is ſhaken, and conſiderable breaches are made in it, it is juſtly ſuppoſed that the other part alſo of the Bible will then lie more open to attack. The reverence which is yet entertained for the Holy Scriptures, and the faith in their general inſpiration being thus ſhaken, much leſs oppoſition will be made to the garbling of any paſſage which is obnoxious to the particular ſect.

Whether theſe obſervations apply to the Monthly Reviewer, is what your readers may judge from the extracts which I ſhall now proceed to make.

The critic begins with pointing out ſome errors into which divines are apt to fall: "Whether," he ſays, "it be owing to the habits of their clerical profeſſion, as being occupied in ſearching after many meanings in a text where only one is apparent; and in promulgating ſpeculations from the pulpit without the fear of contradiction; or, *whether it arises from a ſuperſtitious contemplation of the Holy Scriptures*, &c." Into theſe errors, thus modeſtly (and decently towards the Clergy) accounted for, it ſeems that Dr. Jamieſon has fallen: "he has," it ſeems, "endeavoured ſometimes to defend what is abſolutely untenable: and at others to apply Sacred Scripture to uſes for which many will think it could never be intended." The latter of theſe ſuppoſed errors, that is, Dr. Jamieſon's reaſoning upon the typical character of the Iſraelites, I ſhall not meddle with: Firſt, becauſe there may be more room for queſtion in it, and becauſe it only affects the *interpretation* of Scripture. The other charge againſt the doctor, the reader will ſee, ſtrikes at its *authenticity*. What is "*ſo abſolutely untenable*" in the critic's idea, is no leſs than the genuineneſs of the Old Teſtament. He begins the attack, by ſtating, that the "integrity of the Hebrew text" has been given up by "the moſt learned critics;" and, he adds, "ſince interpolations are allowed to have crept into the New Teſtament, why might they not be ſuſpected to have inſinuated themſelves into the Old Teſtament?" Certainly, I ſay, if only the ſort of interpolations in the Old Teſtament were contended for, which have been allowed to have taken place in the New Teſtament.

For, Sir, your readers, cannot but be aware that all the various readings, all the interpolations which have been diſcovered, or are ſuppoſed by any body to have been diſcovered in the New Teſtament, have not in the ſlighteſt degree affected any one material fact or doctrine contained in that book. But is it only ſuch ſort of interpolations as this that the critic imputes to the text of the Old Teſtament? Is it not rather a direct and wilful falſification of material facts? Let him ſpeak for himſelf. "He (Dr. J.) ſeems to us to have imbibed too much of the *ſuperſtitious reverence of the Jews for the Pentateuch*, and in conſequence to have undertaken a defence of it againſt all objectors. *In maintaining the authenticity of it and* of *the Book of Joſhua*, and the perfect accuracy of *every relation* which they contain, he reſts his aſſertion on the faith of the Jews in them, and maintains that this people (who were credu-

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lous to a degree—*credat Judæus)* were leſs ſubject to impoſition than any nation we are acquainted with."

This is pretty well, Sir, but this is not all. "Sufficient evidence (he goes on) of the *leading facts* of the Jewiſh Hiſtory unqueſtionably exiſts; and it would be the extreme of ſcepticiſm to ſuppoſe the *whole* to be a fiction." (Wonderfully candid indeed!) "On the other hand, however, it is not unreaſonable to conjecture that the narrative, in ſome places, has been a little *heightened by Eaſtern figure and exaggeration, aſſisted by national vanity.* When we conſider the incredible tales and traditions to be found in the Talmud, and other writings eſteemed by this people, we cannot compliment them with being leſs ſubject to impoſition than any other nations."

I truſt, I need not make many comments upon ſuch obſervations as theſe. I would however aſk the Critic, who juſt before has argued from the New Teſtament to the Old Teſtament, whether he means, by and bye, to apply this reaſoning of his to the Goſpels alſo: are we by and bye to have "Eaſtern exaggeration and figure," and "national vanity," called in to account for certain *myſterious doctrines* (as he elſewhere calls them)? If ſo, let the gentleman ſpeak out, and we ſhall know how to deal with him.

Will he, however, in the mean time, permit me to remind him that the Pentateuch contains what was called "the law," and that Our Saviour (an authority I ſuppoſe yet admitted by all ſects of Chriſtians) refers to it over and over again: that he even declares that he came to "fulfil" it? That to the "relations which it contains," ſuch references are made by him and his Apoſtles as can leave us no doubt of their being "accurate." That ſince we know that we have it as it was in our Lord's time, it is not credible that we ſhould thus have been referred to it without qualification or caution, if it had been corrupted or interpolated in any material degree.

As to what he ſays of the Talmud and of the credulity of the Jews, does he not know that when the Talmud was compiled, they were a very different people indeed from what they were when they had excluſively the cuſtody of the Holy Scriptures? Nay, that the very extravagance of the tales in the Talmud, is a proof of the inſpiration of the Old Teſtament. Since it ſhews the difference between the word of God, and the inventions of men? Since it furniſhes a pretty ſtrong proof that they did not forge the Bible? As to his proverb, let him remember that the writer in whom it is found did in the ſame breath diſclaim all belief in miracles and in a Divine Providence—

> "*Credat Judæus* Apella
> Non ego; namque deos didici ſecurum agere ævum;
> Nec ſi quid miri faciat natura, deos id
> Triſtes ex alto cœli demittere tecto *."

Does this gentleman alſo profeſs the doctrine of Epicurus? or does he believe this author to be deſerving of any credit in this particular? As to what he ſays afterwards of the concluſion of Deuteronomy, this has been long ago and repeatedly anſwered †. But that we may have no

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* Hor. Sat. lib. i. Sat. v.

† See Kidder's Preface to the Pentateuch.

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doubt of the *liberality* of the Critic's ſentiments, of his *ingenuousness* and *manliness* *, he proceeds directly to give the lie to the ſacred penman. Speaking of the deſtruction of the nations of the Canaanites, he ſays, "We heſitate not to ſay that we ſhould even adopt Dr. Geddes's ſolution of the difficulty, rather than attribute the *ferocious cruelties of the Jews* towards the men, women, children, and cattle of the Canaanites, to an expreſs injunction from Jehovah."

Now, Sir, I will venture to ſay that there is no point more diſtinctly and unequivocally ſtated in Scripture than this "Expreſs injunction from Jehovah." Nay, Sir, and ſo far are the Jews from being chargeable with "*ferocious cruelty*" in that reſpect, that they even diſobeyed that injunction in ſeveral inſtances, and were puniſhed for that diſobedience. It was told them that the nations whom they left, contrary to God's commands, ſhould be "thorns in their ſides;" and it was ſo. The Monthly Reviewer therefore here directly charges the Old Teſtament with deliberate falſehood. As to the fact itſelf, we know how it has been made uſe of by the enemies of revelation; but full and ſufficient anſwers have been given to them. One of them now lies before me, and as it is both conciſe and full, and from a pamphlet little known and long out of print, I cannot reſiſt the temptation of copying a part of it, for the ſatisfaction of ſuch of your readers as have not conſidered the ſubject.

† "The point ſeems to lie in a very ſhort compaſs. Has God authority over his creation, or has he not? And has he a right to puniſh daring wickedneſs in this world? If he has, may there not be reaſons of wiſdom in ſome caſes to exerciſe that right? To viſit a diſſolute, profligate people with the rod of his vengeance; to leave them a monument of his hatred to ſin, and an example of terror to the reſt of mankind? If the Canaanites were guilty in the degree they are repreſented in Scripture, guilty of diſhonouring God by the moſt abominable idolatries, and of diſgracing human nature by the foulest immoralities, where lies the injuſtice of calling them to judgment? And if the conſtitution of the Hebrew government was peculiarly framed againſt the reigning idolatry and vices of the age, and that people were to be a ſtanding inſtance of God's favour to true religion, is there any colour of weakneſs, is there not rather a great appearance of wiſdom, in executing the ſentence by their hands? ‡

"It is to little purpoſe to talk of weeping, bleeding, fainting, dying mothers, with infants torn from their breaſts, &c. &c."

This is the language of craft, ſpeaking to the paſſions, not to the reaſon of man. If the meaſure of their iniquity was full, if they deſerved puniſhment, and God had a right to puniſh, there remained yet another tribunal to correct all inequalities. If infants, or a few innocent perſons ſuffered, as will always be the caſe in general calamities, "they were ſtill in the hands of a merciful God, who diſpoſed of them no doubt in a manner the moſt ſuitable to his wiſdom and juſtice."

I think, Sir, I need not add much more. I might refer you to the Re-

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* Vide p. 373. "We muſt be ingenuous and manly."

† Caſe of Abraham, &c. conſidered. London 1746. See Dr. Jortin's opinion of this pamphlet. Diſſert.

‡ See alſo another pretty ſufficient reaſon in Deut. vii. v. 4.

view

view of Eichhorn's book in this very Review, where you would ſee a compleat ſpecimen of the zeal with which ſome men proceed in their demolition of the ſacred Canon. They cannot be ignorant what muſt be the effect of thus taking from us the inſpired writers piece after piece. They reaſon like the writer before cited,

"Demo unum, demo item et unum,
Dum cadat eluſus ratione ruentis acervi*."

To what this practice points ultimately, I have already mentioned. "We are," ſays the Critic, "to read hiſtory with a *view* to *facts, and not creeds.*" As if the belief of a Chriſtian were not founded on facts, and as if it were not of thoſe facts thus forming the foundation of our faith, that the ſacred hiſtory is compounded? But, Sir, the proceſs intended to be purſued is, that a few facts, not apparently the moſt eſſential, are firſt to be queſtioned; afterwards, as we are more uſed to the proceſs, other more important facts, and then the doctrines are to fall of courſe.

Having been ſo long upon this, I ſhall ſay little of the other article (Matthews's Recorder). What ſtruck me moſt forcibly was what I have before obſerved, the ſolemn impudence with which this Reviewer treats the doctrine of the Trinity as a queſtion quite obſolete. "It is ſomewhat ſingular," ſays he, "that the controverſy on the doctrine of the Trinity, after having been ſo generally put to reſt in other *Churches, ſhould be awakened by the Quakers.* In what an age of novelties do we live!"

Where, Sir, I will aſk, in what Church or ſect of Chriſtians is this queſtion ſuppoſed to be at reſt? Do the divines of our Church ceaſe to preach the doctrine? Do the ſelf-called Unitarians forbear to impugn it? Does Dr. Toulmin, Mr. Belſham, did Dr. Prieſtley, leave it undiſturbed? Does this Reviewer himſelf conſider it as "at reſt," whenever an opportunity offers of ſneering at it, or of hinting any *thing* to its diſcredit? How indeed can it ever ceaſe to be a matter of the moſt ſerious concern to any thinking man, whether on the one hand, by worſhipping Chriſt, he conſtitutes himſelf an idolater; or whether, on the other, by rejecting Chriſt's divinity, he incurs the guilt of denying his God? But there is a policy in treating the ſubject in this manner which is obvious enough. It tends to make the queſtion appear either unimportant, or as not admitting of a deciſion; conſequently to make men indifferent to it, and even expoſe it to contempt. It is flattering to the partiſans of Socinianiſm; for they will take it as if they had put their adverſaries to ſilence; while it leads the advocates for the true doctrine into a falſe ſecurity, and encourages them to abate of that vigilance, which is as neceſſary now as at any former period.

With reſpect to what is ſaid of Hannah Brand, I ſhall obſerve that this lady is one who, like the Reviewer, will not believe that any of the wars in the Old Teſtament could have been carried on by the command of the Almighty; ſhe alſo denies the miraculous conception of Chriſt. Of courſe the Reviewer muſt think her hardly dealt with. It is indeed not very perceivable upon what grounds the "Friends" could object to any of their members maintaining theſe or any other the moſt extravagant doctrines. I believe that, in aſſerting her right to the utmoſt latitude of ſpeaking and

* Hor. Ep. lib. ii. Ep. i.

of

of thinking, ſhe is, as ſhe aſſerts, conſiſtent with Barclay, and all their moſt eſteemed teachers. When, however, the ſociety thus ſhew themſelves ſhocked by theſe and other neceſſary conſequences of their principles, it leads to a hope that they will ſoon ſee the folly of their ſchiſm, and re-unite themſelves to the body of the Church; which, may God grant.

I am, Sir, your's,

*January* 26th. T. L.

*The Edinburgh Review or Critical Journal for April* 1803—*July* 1803. To be continued Quarterly. Vol. II. 8vo. Pp. 528. Conſtable, Edinburgh; Longman and Rees, London.

AFTER we had publiſhed a fair account of the firſt volume * of this occaſionally able and uniformly abuſive Journal, we were favoured by different correſpondents with ſo many detections of the baſe arts of its writers and conductors in particular caſes, that we thought it needleſs to examine it volume by volume, as we would examine a work calculated to go down to poſterity. Such is ſtill our opinion; but we have been ſo earneſtly urged to reſume this part of our labours by men to whoſe judgment we are accuſtomed to bow, that we have reſolved, we confeſs reluctantly, to give, at leaſt, a ſketch of the contents of the Edinburgh Review as its volumes ſucceſſively appear. To wade through maſſes of indiſcriminate abuſe and ſcurrility is however no pleaſing taſk; and as we hope, for the honour of the nation, that the ſecond volume of this Journal is already forgotten, our ſketch of *its* contents ſhall be very ſhort.

It conſiſts of forty-nine articles written in the ſame ſpirit, and deſerving the ſame praiſe and the ſame cenſure with the fifty-two articles of the firſt volume. Some of them are, on the whole, good; ſome are tolerable; but by much the greater number are deteſtable. In one of them we meet with a review of certain poems by the noted *Thelwall*, which ſo exaſperated the ſpirit of that worthy member of the Correſponding Society, that he made a furious attack on the Edinburgh critics, in a letter addreſſed to the gentleman who is known to be their chief. That pamphlet we have miſſaid; or we ſhould certainly exhibit to our readers a large ſpecimen of a controverſy carried on between men ſo juſtly diſtinguiſhed, and ſo equally matched in wiſdom and in wit. But we muſt content ourſelves at preſent with enumerating the articles of the volume before us, and with giving our readers an opportunity of appreciating the merits of its authors, by analyzing one or two of thoſe articles.

This volume, like the former, conſiſts of two numbers, of which the contents of the firſt are as follow: 1. Gentz, Etat de l'Europe. 2. Collins's Account of New South Wales, Vol. II. 3. Shepherd's Life of Poggio Bracciolini. 4. Accounts of the Egyptian Expedition—Regnier's State of Egypt—Sir Robert Wilſon's Hiſtory of the Britiſh Expedition—Captain Walſh's Hiſtory of the Campaign—Anderſon's Journal of the Forces. 5. Hayley's Life of Cowper. 6. Fiévée, Lettres ſur l'Angleterre. 7. Lamb's John Woodvil, a Tragedy. 8. Woollaſton on Priſmatic Reflection. 9. Woollaſton on the Oblique Reflection of Iceland Chryſtal. 10. Hatchet's

* See our Sixteenth Volume.

Analyſis of a New Metal. 11. Guineas an unneceſſary and expenſive incumbrance on Commerce. 12. Vallancey's Proſpectus of an Iriſh Dictionary. 13. Ritſon on Abſtinence from animal food. 14. Percival's Account of Ceylon. 15. Villiers ſur une Nouvelle Theorie du Cerveau. 16. Pinel, Traité ſur l'Alienation Mentale. 17. Delphine, by Madame de Stael Holſtein. 18. Belſham's Reign of George III. Vol. V. and VI. 19. Charles et Marie. 20. Memoirs of the Philoſophical Society of Manchester, Vol. V. Part II. 21. Thelwall's Poems. 22. Sturges on the Reſidence of the Clergy. 23. Sir John Sinclair's Eſſays. 24. Dalzel's Collectanea Græca Minora. 25. Wyttenbach's Plutarch. 26. Stewart's Life of Robertſon. 27. Mant's Warton's Poetical Works. 28. Hey's Surgery.

The only remark that we ſhall make on theſe articles is, that ſome of them are ill-choſen. Critics, who undertake to review every thing which iſſues from the preſs, muſt, of courſe, take notice of ſchool-books, and even of ephemeral pamphlets or party politics, however inſignificant; but what had the ſublime genius of the Edinburgh Reviewers, who profeſs to confine their notice to books of CELEBRITY, to do with ſelections, for the uſe of ſchools, from the Greek poets, and with ſuch publications as the tragedy of John Woodvil? Dalzel's *Collectanea* is indeed a judicious ſelection; but as it is not an original work, it cannot be a work of great celebrity; and in the opinion of our Reviewers Mr. Lamb's tragedy is below contempt!

In the ſecond number of this volume are reviewed, 1. Miſs Baillie's Plays on the Paſſions. 2. Catteau, Tableau des Etats Danois. 3. Heyne, Homeri Carmina. 4. Wittman's Travels in Turkey, Aſia Minor, Syria, &c. and into Egypt. 5. Comparative View of the Huttonian and Neptunian Syſtems of Geology. 6. Tranſactions of the American Philoſophical Society. 7. Vindication of the Celts, from ancient Authorities; with Obſervations on Mr. Pinkerton's Hypotheſis, concerning the Origin of the European Nations, in his modern Geography and Diſſertation on the Scythians or Goths. 8. Dallas's Hiſtory of the Maroons, including the Expedition to Cuba, for the purpoſe of procuring Spaniſh Chaſſeurs, and the State of the Iſland of Jamaica for the laſt ten years, &c. 9. Warner, Nouvelle Theorie de la Formation des Filons. 10. R. and M. Edgeworth's Eſſay on Iriſh Bulls. 11. Lord King's Thoughts on the Reſtriction of Payments in Specie at the Banks of England and Ireland. 12. Walmer's Defence of Order; a Poem. 13. Home's Deſcription of the Anatomy of the Ornithorynchus Paradoxus. 14. Dr. Craven's Diſcourſes on the Jewiſh and Chriſtian Diſpenſations, compared with other Inſtitutions, &c. 15. Davis's Travels in the United States of America, during 1798—1802. 16. Fuſeli's Lectures on Painting. 17. Moore's Odes of Anacreon. 18. The Trial of John Peltier, Eſq. for a Libel againſt Napoleon Buonaparté, &c. 19. Governor Pownal's Memorial, addreſſed to the Sovereigns of Europe and the Atlantic. 20. Dr. Darwin's Temple of Nature; a Poem. 21. The Works of Lady M. W. Montague.

Of theſe works, as well as of thoſe *ſelected* in the former number, there are ſome which will never obtain celebrity. What, for inſtance, is the merit of R. and M. Edgeworth's Eſſay on Iriſh Bulls, that it ſhould have been entitled to the notice of critics, who deem ſo many works of ſcience, both ethical and phyſical, unworthy of their attention? If their own account of it be juſt, that Eſſay has no merit; for, with an elegance of phraſe

phraſe peculiar to themſelves, they call it "a rambling, ſcrambling book;" and boldly aver their *certainty*, that "the *author*, when *he* began any ſentence in it, had not the ſmalleſt ſuſpicion of what it (the ſentence) was to contain!" Yet the Edinburgh Reviewers "wiſh their Journal to be diſtinguiſhed, rather for the SELECTION, than for the number, of its articles."*

Of the articles compoſing this volume our attention was moſt forcibly drawn to that which profeſſes to give an account of *A Comparative View of the Huttonian and Neptunian Syſtems of Geology*. The Edinburgh Review of Profeſſor Playfair's *Illuſtrations of the Huttonian Theory of the Earth* is one of the ſoundeſt and ſobereſt pieces of philoſophical reaſoning that we ever met with on ſuch a ſubject; and as this *Comparative View* is a profeſſed anſwer to theſe Illuſtrations, our curioſity was ſtrangely excited to ſee how critics, who cenſure every book which they review, could contrive to cenſure this book without contradicting themſelves. Their taſk was difficult; but they have performed it with conſiderable addreſs. We do not indeed in this article diſcover the hand of that maſter, who ſo completely demoliſhed the impious theory of Hutton; but we perceive much good ſenſe and ſound reaſoning blended indeed with ſome poſitions contradictory to thoſe which had been eſtabliſhed by the former Reviewer, and which appear to us erroneous and ill-founded.

The reviewers, after congratulating themſelves on their being converted to neither ſyſtem; ſtating with ſufficient preciſion the points in which the two ſyſtems ought to be compared; and juſtly obſerving that a demolition of the one is far from being an eſtabliſhment of the other, cenſure the author of the *Comparative View*, for the confidence with which he pretends to *demonſtrate* the falſity of the Huttonian hypotheſis. His demonſtration is as follows.

"It is an invariable and eſſential property of heat, to diffuſe itſelf over ſpace till an equilibrium of temperature is eſtabliſhed: and where there is only ſolid matter, as the medium of diffuſion, its diſtribution is more rapid. If an intenſe heat has always exiſted at the central parts of the globe, this heat muſt diffuſe itſelf towards the circumference, and the diffuſion of it muſt continue till the whole arrive at a common temperature. The arrangement, therefore, contrived in the Huttonian ſyſtem for the ſucceſſive renewal of the habitable part of the globe, and repairing the waſte to which it is ſubjected, is inherently defective. It is always becoming leſs fit to produce its effects, as the heat at the centre muſt always be diminiſhing; and it muſt come at length to be ſubverted by the temperature being rendered uniform over the whole." (Pp. 50, 51.)

This is the firſt argument quoted by the critic from the anonymous author of the *Comparative View*: to which he adds from the ſame author the following paragraph.

"Heat, it is ſufficiently known, is propagated through denſe bodies with conſiderable celerity. If a central fire, therefore, of the greateſt intenſity exiſt, the heat muſt be propagated through the ſubſtance of the earth towards its ſurface; and this propagation ought to be ſuch, that, even in that period of time of which we have authentic records, its effects ought to have been apparent. Yet we have no reaſon to believe that there is any change

* See the Advertiſement prefixed to the 1ſt Volume.

in the medium temperature of the globe. The climate of particular countries may be altered, from cultivation, or other local circumſtances; but no important general alteration appears to have taken place; if it had, its effects muſt have been conſpicuous, by ſymptoms too well marked, not to indicate their cauſe. Nay, no change of this kind appears to have happened for a much longer period than that which man has aſcertained. It may be affirmed, that the temperature which at preſent prevails, is that neceſſary for vegetation, animal life, and, in general for all the operations of nature; nor could a habitable world like ours have exiſted with a medium temperature many degrees inferior to that which now prevails. The heat at the ſurface, therefore, muſt have always been nearly the ſame; and though a central heat has been exiſting, according to the Huttonian theory, for that immenſe ſucceſſion of time, during which our world, and others preceding it, have exiſted, there has been no propagation of it through the ſubſtance of the earth. If we can rely on any deduction whatever from the knowledge we poſſeſs, we may reſt aſſured, that a ſyſtem involving ſuch a ſuppoſition is falſe; nor would it be eaſy even to imagine any proceſs of reaſoning by which its falſity could be more clearly demonſtrated." (Pp. 53, 54, of the Comp. View.)

The inference ſeems to be fairly drawn; but ſays the Edinburgh Reviewer,

"The whole force of this argument depends, as it appears to us, upon aſſuming that as a part of the Huttonian hypotheſis, which the Huttonians will never admit. viz. that there is, in the ſubterranean region, only a limited quantity of heat, which is cut off from the poſſibility of receiving any increment or ſupply. Upon this ſuppoſition, indeed, the intenſity of the heat muſt be in a perpetual ſtate of diminution, and it muſt neceſſarily come in time to be diffuſed pretty equally throughout the whole ſurrounding maſs. But the Huttonians, we conceive, have never limited themſelves to ſuch a certain hoard or depoſit of heat. They have proceeded upon the ſuppoſition of a perpetual fountain or ſource of it; and have invented a variety of hypotheſes, which, though not very probable, are not *demonſtrably falſe*, to account for the phænomenon of its conſtant production in that particular ſituation. Now, we apprehend, that the demonſtrative argument derived from the tendency of caloric to diffuſe itſelf, loſes much of its cogency when applied to this view of the caſe." (P. 340 of the Rev.)

The critic who wrote this paragraph, ſhould have written in the ſingular number; for the Edinburgh Reviewers, in a body, do *not* apprehend that the demonſtrative argument derived from the tendency of caloric to diffuſe itſelf, can loſe any of its cogency in any caſe whatever that is conſiſtent with the known laws of nature. The caſe which is here ſuppoſed, the maſterly reviewer of Playfair's *Illuſtrations of the Huttonian Theory*, juſtly compares to that of 'a dragon eating up the moon in an eclipſe, or of the tides being occaſioned by the gills of a leviathan at the pole.' The reader will find his reaſoning ſtated in his own words in the five hundred and twenty-firſt page of our ſixteenth volume, to which we therefore refer,* as to an argument which none of the ſatellites of Hutton will ever refute without rejecting the received laws of philoſophizing.

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* In that argument, as quoted by us, the word *ſenſes* is printed for *cauſes*.

Our

Our preſent critic, however, ſo completely loſes ſight of the reaſoning of his predeceſſor, that, in the following extract, he ſeems to aſſume as a fact, what his predeceſſors had demonſtrated to be impoſſible.

"If quantities of heat be *generated* ſucceſſively at a great depth *under the ſurface* (the Huttonians contend that it is generated at the centre), all the conditions of the Huttonian hypotheſis will be fulfilled, without any of the abſurd conſequences that the author of the Comparative View has declared to be inſeparable from it. If the heat, ſo generated, be incloſed among bodies through which heat is but ſlowly tranſmitted*, it may plainly preſerve its expanſive activity for a very long time, *without increaſing the temperature of the ſurface of the earth.* The heat of a pretty large furnace, raiſed to 200 degrees of Wedgewood, is *ſcarcely perceptible* through two or three feet of ordinary mercury; and the ſurface of lava may *often be walked upon with impunity*, while the fluid matter is only covered with a cruſt a few inches in thickneſs. Still, however, it is no doubt true, that *the incloſed heat will tranſpire*, however ſlowly; and that the proceſs will *end by reducing the whole maſs to the ſame temperature.* But then it ought to be recollected, that the maſs, here, is *not the globe of the earth only, but the whole material univerſe*; and the equalization of temperature is retarded indefinitely, partly by the immenſe extent of the ſphere itſelf, and partly by the FACT, that it contains within it *various ſprings and ſources of heat*, in the neighbourhood of which the temperature muſt always be incomparably higher than in a mere remote ſituation. *From a central fountain, which is always full and overflowing*, heat penetrates ſlowly, and in *ſmall quantities*, towards the ſurface of the earth. In its diffuſion over this increaſing circumference, it muſt be gradually diminiſhed in intenſity, and what reaches the ſurface is partly taken off by the atmoſphere, and partly radiated towards the other planetary bodies around it. There are two errors then in the argument of the author before us; ſince there is, according to the Huttonians, not a ſtore or magazine only, but a *ſpring* and *ſource* of heat at the centre; and ſince the diffuſion of this heat is not limited or ſtopped by the ſolid ſurface of the earth, but continues onwards, and is propagated to the air, and the remoter bodies in the heavens." (PP. 340, 341.)

A ſeries of more unphiloſophical hypotheſes than are here ſtrung together, will not readily be found within ſo ſmall a compaſs in any other work that has obtained the ſmalleſt reputation. As the critic's predeceſſor has already demonſtrated the impoſſibility of a *ſpring* or *ſource of ſuch heat* as we are acquainted with, at the centre of the earth; and as the received laws of philoſophical inveſtigation oblige us to admit of no *other kind* of heat without proof of its exiſtence, we might diſmiſs the whole paragraph as unworthy of notice. So obliging, however, is our critic, that he affords to his opponents various opportunities of attacking him with every advantage that their hearts could wiſh. Whilſt he piles hypotheſis upon hypotheſis, dignifying them with the name of FACTS, he conſtructs them all of ſuch materials,

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* This language is inaccurate. It is only when heat paſſes through bodies with the ſame velocity as through free ſpace, that by chemiſts it is ſaid to be *tranſmitted*: when it paſſes ſlowly through bodies, it is ſaid to be *conducted* through them. This diſtinction is of importance, ſince it cannot be doubted that heat is *tranſmitted* and *conducted* through bodies by very different proceſſes.

that even were the foundation perfectly ſolid, the ſuperſtructure could not ſtand.

Thus, admitting this inconceivable ſource of heat at the centre of the earth; admitting the ſlowneſs of its progreſs towards the ſurface; and admitting likewiſe that, when it has reached the ſurface, part of it is taken off by the atmoſphere, and part of it radiated towards the other planetary bodies; it will ſtill be evident that, on the Huttonian hypotheſis, the whole globe which we inhabit muſt have long ago required a degree of temperature greatly ſurpaſſing that of red hot iron! If at one time the earth gives out heat to the atmoſphere, at another it derives heat from it; and what it loſes by radiation towards the other planetary bodies, is ſurely more than ſupplied by the radiation of thoſe bodies, including among them the Sun, towards it.

We ſhall, however, to oblige a generous adverſary, ſuppoſe that theſe reciprocal radiations of heat from the ſurface of the earth on the one part, and from the planetary bodies on the other, do nothing more than counterbalance each other; ſtill there remains to heat our globe, a central fountain which has been always full and overflowing—not for ſix or ſeven thouſand years, but, as Dr. Hutton himſelf expreſsly ſuppoſes, for a duration, which has had no beginning, and will have no end. If this had indeed been the caſe, does it not follow, not only that the temperature of the earth's ſurface would long ago have been as high as we have ſaid, but alſo that the earth itſelf, as the former Reviewer obſerved, muſt have been continually diſtending, ſo as e're now to have filled the orbit of the moon?

With our critic's leave, therefore, the demonſtrative argument of the author of the Comparative View againſt the Huttonian hypotheſis remains in full force, ſo that, we think, he might fairly conclude, that

"There is an accummulation of proof, which prejudice itſelf, we ſhould be tempted to believe, could not reſiſt; and which is more than ſufficient to eſtabliſh the concluſion, that whatever praiſe may be due to the Huttonian ſyſtem as a ſplendid hypotheſis, it has no claim to the more exalted rank of a juſt theory." (P. 57 of the Comp. View.)

But whilſt with that author we reject with indignation the Huttonian hypotheſis which the national ſpirit of the Scottiſh philoſophers has long laboured to impoſe on the world as a legitimate theory, we agree with the Edinburgh reviewer, in thinking the Neptunian hypotheſis liable to objections equally inſurmountable. Indeed all the theories of the earth that we have ſeen, are combinations of ingenuity, impiety, and abſurdity; and the very attempt to conſtruct ſuch theories appears to us a deſertion of the firſt principles of the Baconian philoſophy from which all hypotheſes are expreſsly excluded. The diſplay of wiſdom in the world which we inhabit; the obvious adaptation of means to ends; and the benevolent object of theſe ends, compel us to reſolve all the laws of nature into the will of ſome ſupreme and benevolent intelligence; but our theoriſts exclude intelligence from the ſyſtem, and heaping hypotheſis on hypotheſis, derive all thoſe events ſo admirably adapted to promote the happineſs of ſentient beings from the mere mechaniſm of fire and water! This is indeed ſo eſtabliſhed a principle among them, that our Reviewer objecting to the reaſoning of the author of the Comparative View, ſays,

"It may fairly be demanded of the Neptuniſt, in what way he accounts for the ultimate depoſition and cryſtalization of the ſubſtances harmoniouſly diſſolved in water. As their affinities were ſo exactly balanced, they ought clearly

clearly to continue in ſolution for ever; and if he is *obliged to recur to divine interference* on the occaſion, it is juſt *as allowable to ſuppoſe* that the Creator formed the world originally, as we find it at this day, with all thoſe equivocal and deluſive marks of aqueous or igneous agency, by which our theoriſts have ſince been confounded." (P. 342 of the Rev.)

It is infinitely more allowable to ſuppoſe this, than to admit either theory; for without the interference of divine agency, the very language of both theories, and even of all philoſophy is nonſenſe. Philoſophers talk indeed occaſionally of *power*, and call attraction, repulſion, and chemical affinity the *powers of nature;* but this is mere metaphorical language, for power independent of intelligence and volition is inconceivable; and the word *power*, when ſo uſed, is a ſound indeed, but has no meaning.

Having thus ſhewn how incompetent the Edinburgh Reviewers are to direct the public judgment on queſtions in philoſophy, we meant to exhibit a ſpecimen of their reaſoning powers as lawyers, in their remarks on *the trial of John Peltier, Esq. for a libel against Napoleon Buonaparté, the First Consul of the French Republic*; but this is rendered unneceſſary by our own review of that work, to which the reader is therefore referred *. When he has peruſed that Review with attention, having previouſly read the work reviewed, he will be able to judge of the merits of the following paragraph.

"Nothing can be clearer, we think, than the merits of the trial. Neither the ingenious ſophiſtry of an advocate, nor the unmanly evaſions of his client, can diſguiſe the tendency or the intention of a direct incitement to aſſaſſination. The reſult was ſuch as, on all ſimilar occaſions (a *similar* occaſion is not likely to recur) may be expected from a Middleſex Jury, and from the reſolute unclouded calmneſs of Engliſh juſtice; which neither intimidated by appearances of a gathering ſtorm †, nor inflamed by the circumſtances of temporary irritation, adheres to the formal adminiſtration of general and fixed rules; and at a period when all the bonds that held the European Commonwealth together are untied, when all the international arrangements once founded on reciprocal forbearance appear broken up, is the laſt to retain a ſenſe of ancient rights, a veneration and obſervance of ancient maxims." (P. 477.)

When we firſt read this paragraph, our minds were filled with aſtoniſhment; but that aſtoniſhment has ſince ceaſed, upon our diſcovering that, in ſome parts of the United Kingdom, the law of libel is ſo underſtood, that a man may with much greater ſafety defend his neighbour's character than defend his own! That the former has been deemed harmleſs, and the latter a crime!! If ſuch be the ſentiments of the Edinburgh Reviewers, they will, of courſe, applaud as well the Jury which acquitted thoſe members of the Correſponding Society, who were tried for high treaſon againſt the government of their *own* country, as that which found Peltier guilty of a crime, in having publiſhed what had a *tendency* "to degrade and revile" the moſt rancourous *enemy* of their country.

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* See our Sixteenth Volume, p. 80, &c.

† The appearances of the gathering ſtorm operated againſt M. Peltier, as he has himſelf completely proved in his well written introduction to the trial. See our Review already referred to.

# MISCELLANEOUS.

## TO THE EDITOR.

SIR,

IN your Review for August last, (which, in the remote corner of his Majesty's dominions where I reſide, was not received till yesterday the 1st of November, 1804,) a correſpondent, who takes the ſignature of *Phoſphilos*, has favoured the public with a "New Illustration of a Paſſage in Virgil," which occurs in the 4th Georgic, viz.

"Nam quâ Pellæi gens fortunata Canopi
Accolit effuſo ſtagnantem flumine Nilum,
Et circum pictis vehitur ſua rura phaſelis;
Quâque pharetratæ vicinia Perſidis urget,
Et viridem Ægyptum nigrâ fæcundat arenâ,
Et diverſa ruens ſeptem diſcurrit in ora
Uſque coloratis amnis devexus ab Indis;
Omnis in hac certam Regio jacit arte ſalutem."

Of this paſſage, in the opinion of *Phoſphilos*, all the commentators have ſuffered the true interpretation to eſcape them. The only comment, however, that he ſpecifies, is that of La Cerda, which has been long ſince diſregarded. In what particular, then, does this new interpretation differ from that which has been commonly received? Simply in making *vicinia Perſidis* take place of *amnis devexus ab Indis*, in the important office of fertilizing Egypt by the annual depoſit of a rich manure: "Vicinia Perſidis urget ut fæcundat viridem Ægyptum nigrâ arenâ." In plain Engliſh, "the *nearneſs* of Perſis urges and fertilizes green Egypt with black ſand."

To ſupport the *grammatical licenſe* of this arrangement, in favour of *vicinia*, Virgil is ſuppoſed to have taken a *poetical licenſe* with *quâ*, which, though expreſſed only twice in the text, is found to be requiſite a third time, and is therefore to be *interpolated*, for the ſake of giving the river a fair acceſs to the *ſeptem ora diverſa*, through which he is to paſs.

In defence of this interpolation, our critic affirms, "that ſuch omiſſions in the poet are not only admiſſible, but very graceful and elegant;" and, to corroborate his aſſertion, he refers to a paſſage in the 3d Georgic, "where Virgil (he ſays) omits a repetition of this word (quâ) although the ſenſe undoubtedly requires it:" but I venture to affirm that, in both caſes, the critic is *undoubtedly* miſtaken.

He had juſt before deſignated the Nile as a river of Ethiopia; but he now finds a proof in Salluſt, "that the Nile riſes in a country diſtinct from Ethiopia;" for that hiſtorian ſays, "Poſt eos (Gætulos) Æthiopas eſſe. Dein loca exuſta ſolis ardoribus." In theſe *loca exuſta*, therefore, muſt be the ſource of this wonderful river; and this is adduced as "another teſtimony of the *true interpoſition* of *quâ!*"

But this is not all. "In further confirmation of this conſtruction, let me (ſays he) remark with what propriety *ruens* is applied to the Nile, when hurrying with impetuoſity through Ethiopia, and frequently obſtructed in his channel by huge crags and impending ſteeps; nor do I think it conſiſtent with the refined judgment of Virgil to apply the epithet to the courſe of this river, when flowing in a broad and ſmooth expanſe through the

the ample plains of Lower Egypt." No; he applies it to the river in that part of his courſe where, from the *height* of that "broad and ſmooth expanſe," he ruſhes into the ſea.

Once more—"to add greater force to my obſervation, let me point out (ſays this indefatigable commentator) the beautiful analogy, the connection and ſymmetry, that ſubſiſt between the different parts of this deſcription, according to this conſtruction: firſt, we ſee the Nile, where he expands his mighty waters in ſilent majeſty along the regions of Upper Egypt, and through ſeven mouths pours his accumulated ſtreams into the ocean; next, we obſerve him paſſing through the ſpacious vallies of Lower Egypt," &c. It is, then, in *Upper* Egypt that the Nile, having expanded his mighty waters, pours them into the ocean; *after which*, he paſſes "through the vallies of Lower Egypyt!"

Such is this "New Illuſtration of a Paſſage in Virgil," which has found a place in the Anti-Jacobin Review. Had I met with it in any other periodical publication, I certainly ſhould have paſſed it by in ſilence. But permit me, Sir, to ſay that, in common with all true friends of learning, religion, and loyalty, I feel a deep intereſt in the reputation and ſucceſs of your labours; and I am perſuaded that I am far from ſingular in having been ſtruck with ſurprize on ſeeing ſuch a piece of criticiſm in ſuch a place. My ſurprize, however, may poſſibly be owing to my own want of taſte and judgment; if ſo, I wiſh to be convinced of my error; and I therefore hope you will ſo far indulge me as to admit this letter among your miſcellaneous articles: and, as it is but fair to give *Phoſphilos* an opportunity of making repriſals, I will beg leave to ſubjoin a comment of my own, which I ſubmit to diſcuſſion with a mind unbiaſſed and open to conviction.

Why may not La Cerda's opinion, in one particular, be right? Claſſical authority is ſaid to be wanting for the plural of *vicinium*; if ſo, let Virgil's authority ſupply the defect; for the only proper queſtion, in this caſe, is, not whether the ſame word is known to have been uſed by any other good writer, but whether its uſe will contribute to a more natural and intelligible conſtruction of the paſſage under conſideration. I think it will; and I therefore propoſe the following arrangement, as expreſſive of what I take to be the true interpretation:

"Nam quâ gens fortunata Pellæi Canopi accolit Nilum, effuſo flumine ſtagnantem, et vehitur circum ſua rura pictis phaſelis; quâque amnis, devexus uſque ab Indis coloratis, urget vicinia pharetratæ Perſidis, et fœcundat viridem Ægyptum nigrâ arenâ, et ruens, diſcurrit in ſeptem ora diverſa; omnis regio in hac arte jacit certam ſalutem."

"For where the inhabitants, near Alexandria, have their plantations on the banks of the Nile, which, when its flood is poured forth, ſpreads into a lake, and are carried round their farms in painted barges; and, where this river, having deſcended even from the country of the ſwarthy Indians, preſſes againſt the borders of Perſis, and fertilizes the green tracts of Egypt with muddy ſands; and, when falling into the ſea, runs through ſeven diſtinct outlets: the whole region relies with confidence on this art."

I am, Sir, your conſtant reader,

ARISTÆUS.

POETRY.

# POETRY.

The following political Parody has, we underſtand, found its way into ſome of the public Prints. As it gives a fair repreſentation of the character and conduct of a man whom his Party hold up to the world as the mirror of "political wiſdom and integrity," to uſe his own words, as applied to that dreadful ſource of human woes the French Revolution, we think it deſerves a leſs fleeting exiſtence than could be expected from the journals of the day, and therefore preſent it to the Public in a more correct ſhape. It is evident that many political changes have taken place ſince the Poem was written, but none that can make it leſs acceptable to our Readers with a reference to the hero of the Piece.

## ELEGY.

### WRITTEN ON A COUNTRY HILL-SIDE.

THE folly (*a*) of the War at length is o'er,
The grateful People hail the Peace (*b*) with glee,
THE PARTY now my counſels ſeek no more,
And leave the World to Solitude and me.

Now fades the laſt faint hope of future pow'r,
And all Mankind our ſcatter'd Squadron ſhun,
Save where ſome Mongrel turns in lucky hour,
Or needy GENIUS flies a threat'ning Dun.

Save that, among the title-varniſh'd (*c*) tribe,
Some wealthy (*d*) Dupe, inclin'd to purchaſe fame,
Our leading Patriots may with banquets bribe,
In fond ambition of a Stateſman's name.

---

(*a*) The Hero of this Work, and all his political Aſſociates, have uniformly contended, againſt the evidence of the plaineſt facts, that the late War, which had its origin in French aggreſſion, aroſe from Engliſh folly. Theſe men can neither read nor think, if they really declare their opinions in this reſpect. But their aſſertions are the offspring of conſcious falſehood.

(*b*) The only apparently laudable part of this Man's public conduct, is his ſupport of the Peace; which, whatever may be ſaid againſt it, is moſt probably the beſt that under the exiſting circumſtances could be obtained. But even on this point, he may be ſuppoſed to be actuated by ſome perverſe motive—

"And, like white witches, *mischievously good.*"

(*c*) It may ſeem ſtrange, that a man deſcended from Nobility, and all his life connected with it, ſhould ſpeak ſo contemptuouſly of that order. The French Revolution, however, has perverted his underſtanding, and reduced him into an abſolute Jacobin.

(*d*) More than one inſtance can unluckily be pointed out of men, diſtinguiſhed for rank and fortune, who, to obtain ſome political *notoriety*, give their countenance to a band of Malecontents. If theſe Nobles were to read and reflect on the Hiſtory of the French Revolution, they would not protect Vipers, who, if ſuch a horrible event were to take place in this Country, would ſoon deſtroy them.

Amid

Amid our Tavern crowds, and Clubs ſelect,
Who form'd full many a Gallic ſcheme for pow'r,
Each in his flatt'ring dreams for ever checkt,
The bold Reformers of the Nation low'r.

The labour'd ſpeech of lily-liver'd (*e*) GREY,
The nonſenſe (*f*) hiccup'd by his MAUDLIN GRACE,
The yell of ERSKINE, or ſly (*g*) TIERNEY's bray,
No more ſhall raiſe them to a chance of place.

For them no more the Tavern bells ſhall ring,
Or eaſy (*h*) Landlord tick the daily fare;
No Waiters at the ſound ſhall eager ſpring,
Or club their (*i*) vails the gaming lot to ſhare.

Oft would the giddy to their ſophiſms yield,
Their fury oft the Senate's order broke;
How did they bawl in COPEN-HAGEN (*k*) field,
How laugh'd the Mob at every hackney'd joke!

---

(*e*) Our Hero may be thought ſomewhat inconſiſtent in degrading his own Party-Friends. But he is ſuppoſed to be expreſſing his real ſentiments in ſolitude; and *Patriots*, are as much jealous of each other, as *Players*, *Painters*, and *Poets*. If other inconſiſtencies appear in this Work, it ſhould be recollected, that the Hero's life is a compound of inconſiſtencies.

(*f*) Nothing but intoxication could excuſe the Democratic Toaſt which a certain Duke uttered in his Tavern-revelry. If the rabble were, in fact, HIS SOVEREIGN, he would not long hold one of the moſt ancient and reſpectable ſituations in the Kingdom.—"OUR SOVEREIGN THE PEOPLE" was, indeed, ſuch a ſenſeleſs Toaſt, that it may well be mentioned with contempt, even by the *Man of the People*.

(*g*) The epithet of *ſly*, is probably given to this Gentleman, becauſe he was ſuppoſed by his Party to have taken advantage of their *ſecession*, in order to raiſe an independent credit for himſelf, not without ſome views towards *the East*.

(*h*) The late Mr. TICKEL humouroufly mentions one of theſe generous Party-Landlords who, he ſays,

"Exults *to tick*, and *bluſhes to be paid*."

This good-natured Hoſt probably had reaſon to get rid of his *ruinous modeſty*, or is now, perhaps, *a Waiter* to one of *his own Waiters*."

(*i*) It may hardly be thought probable, that men, who pretend to the rank of Gentlemen, will *borrow of Waiters* in a *Gaming-Houſe*, and permit them to be *partners in the riſque*. Yet this is a common practice.

(*k*) PARTY, like DEATH, levels all diſtinctions; and our Hero properly ranks himſelf with the low vulgar *Jacobin Orators* of Copenhagen-field, Chalk-farm, &c. &c. whoſe horrid ferocity and ſavage ignorance, his ſuperior powers and early claſſical habits muſt teach to deſpiſe. But, indeed, the whole of the Jacobin Crew, high and low, are aptly deſcribed in 'The Purſuits of Literature,' as

"Lords of mis-rule, in Anarchy's wild hall."

Le

Let not the Placeman their diſtreſs deride,
Their ſhifting life, the hardſhips they endure;
Nor Miniſtry behold with lofty pride,
The hopeleſs horrors of the patriot Poor.

The pride of Cabinets, the Sov'reign's choice,
And all that Budgets, all that Loans provide,
Depend alike upon the public voice.
The paths of Office lead to t'other ſide.

Nor you ye Rich impute to theſe the crime,
If Patronage to them her gifts refuſe,
Where through the kind neglect of heedleſs Time,
The perquiſites are ampler than the dues.

Can ſtudy'd ſpeech or unprepar'd reply,
Rouſe all the Houſe with oppoſition fire?
Can Wiſdom's plans be baffled by a lie,
Or clamour force a Premier to retire?

Doubtleſs among our Party's ruin'd band,
Are hearts that burn with democratic ire;
Heads that the fall of Empire could have plan'd,
Or ſpread around a Revolution fire.

But Britain, adverſe to their golden dreams,
Blind to the worth of France, oppos'd the ſtorm,
Dull Magiſtrates repreſs'd their honeſt ſchemes,
And damp'd the noble ſpirit of Reform.

Full many a hardy Patriot of our Gang,
The dark and diſmal dens of Priſons bear:
Full many a hero Law has doom'd to hang,
A ſhackled warning in the tainted air.

Some low-born (*l*) ORLEANS, who, to greatneſs bred,
With juſt contempt would Titles have reſign'd,
Some (*m*) MARAT nobly wiſhing millions dead;
Some (*n*) BONAPARTE fit to rule mankind.

---

(*l*) This wretch, whoſe name ſhould never be mentioned without execration, pretended to make a voluntary ſacrifice of his Titles at the ſhrine of Democracy; but his artifice could not enable him to eſcape the ſtorm, which his own ambition and revenge had contributed to raiſe.

(*m*) MARAT, one of the promoters of Gallic Freedom, ſaid, that "it would be neceſſary to *cut off two millions of heads*, in order to conſolidate the Revolution."

(*n*) If our Hero ſhould again be thought to ſpeak inconſiſtently with his levelling principles, in ſuppoſing any individual, except himſelf, fit to govern mankind, it may be ſuppoſed by his homage to the CHIEF CONSUL, that he, at leaſt, muſt be the man.

Th'

Th' abuſe of loyal Bigots to diſdain,
The Slaviſh Code of Britain to deſpiſe,
The cauſe of Gallic Freedom to maintain,
And paint its (*o*) glories to the nation's eyes,

Well may we boaſt:—nor do we only boaſt
To mend the State, but ſave its ſtores we try'd;
To (*p*) obviate needleſs levies for our coaſt,
In mean diſtruſt of Gallia's hoſtile pride,

The people their inherent rights to teach,
To ſhew that lineal Pride has had its hour,
The doctrines of Equality to preach,
And prove (*q*) reſiſtance but a point of pow'r.

Loſt to the chance of all official ſweets,
A caſual income ſome derive from Play,
Along obſcure and unfrequented ſtreets,
Some keep the careful tenor of their way.

Yet e'en our Band from Catchpoles to protect,
Thoſe, fam'd for parts, a happier fortune meet,
And, wheedling Peers or People to elect,
Secure the lucky ſhelter of a ſeat.

Their names, their deeds, puft in the daily news,
The world with pointed paragraphs ſurprize;
And many a uſeful leſſon they diffuſe,
That teach the timid Democrats to riſe.

For who to tame obſcurity a prey,
The lively tattle of the town reſign'd,
Scorn'd the diverting columns of the day,
Nor wiſh'd ſome notice of himſelf to find?

On ſome kind Print the Orator depends
The morning record of his ſpeech to bring,
E'en when at home (*r*) we tell it to our friends,
E'en in our dreams we make ST. STEPHEN'S ring.

---

(*o*) Never ſhould it be forgotten, that during all the horrors of the French Revolution, our Hero pronounced it the moſt glorious fabric ever raiſed by human wiſdom and integrity!!

(*p*) Every body knows the efforts that were made by our Hero to prevent a defenſive eſtabliſhment, in order to guard againſt French ambition, as well as his warm recommendation of confidence in Gallic honour, contrary to the opinion of his friend SHERIDAN. But the latter, on other occaſions, proved "*an illuſtrious exception*" from the conduct of his party.

(*q*) Our hero has more than once informed the people, that in diſputes with their Rulers, *reſiſtance* was to be conſidered merely as a queſtion of *expediency* and *power*.

(*r*) They who have the misfortune of being acquainted with *fifth* and *ſixth-rate orators* know the truth of this declaration. "I ſaid this in anſwer to Mr. PITT."—"The Houſe cheered me when I ſaid that," &c. form the chief ſubſtance of their converſation whenever they have an opportunity of indulging their oratorical reveries.

For

For thee, who feeling for thy PARTY's woe,
Doſt in theſe mimic ſtrains their fate bemoan;
If (*s*) urg'd by indignation's honeſt glow,
Some Britiſh Patriot ſhall inquire thine own,

Haply ſome angry Traveller may ſay,
" Oft have we ſeen him to the TUILLERIES go,
" Caſting all ſenſe of Britiſh Pride away,
" To fawn upon his Country's deadlieſt foe.

" There, at the ſhotſtool of the Gallic Chief,
" Who rears his bold triumphant head ſo high,
" He ſtood in abject ſtate that ſhocks belief,
" To catch each motion of THE CONSUL's eye.

" Grave as if now on ſome hiſtoric plan,
" Searching o'er muſty rolls of former times;
" Now ſhameleſs rev'ling with an exil'd clan (*t*),
" Or cheer'd their hopes, or prais'd their horrid crimes.

" One morn I ſaw him on THE CONSUL wait,
" Beſide the Throne, and with a bending knee;
" Another came, and ſtill in cringing ſtate,
" With ſupple joint, beſide the Throne was he.

" The next with cenſures due he took his way,
" In praiſe of GALLIA anxious to declaim;
" Attend and hear (for all ſhould hear) the lay,
" That ſtill with infamy ſhould brand his name."

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## THE INSCRIPTION.

HERE reſts his Tongue, in this deſerted place
A Wight to Fortune, and to Fame well-known;
Kind Nature ſtor'd his mind with lib'ral grace,
But DISSIPATION mark'd him for her own.

Wild were his actions, tho' profound his reach,
Fortune her favours did as wildly daſh,
He gave his Party all he had—a Speech—
His Party gave, 'twas all he wiſh'd—(*v*) their Caſh.

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(*s*) Though our Hero was left alone with conſcience, yet that ſilent monitor was ſo much abſorbed in Jacobiniſm, and tormented with Deſpair, that ſhe has hitherto forgotten her office. Here, however, ſhe breaks forth in unconquerable ſelf-reproach, and muſt be ſuppoſed to whiſper to our Hero, to the concluſion of the work, what muſt be the opinions of mankind reſpecting his deportment in France, and the ſum of his character.

(*t*) It has been often aſſerted, and never denied, that our Hero dined in France with a ſet of miſcreants, whoſe treaſonous practices obliged them to quit their country, at the head of whom was a ſelf-convicted Traitor!!!

(*v*) That a man, after ſquandering an immenſe fortune, ſhould be reduced to ſubſiſt upon a party ſubſcription, might be thought ſufficiently humiliating, but, by all accounts, he debaſed his character as an Engliſhman ſtill more, by his ſervile conduct while in France.

No

No farther seek his vices here to tell,
Or e'en his follies to the World proclaim,
(There they, alas, have long been known too well)
The Idol of his Faction, and their Shame.

TO THE EDITOR.

SIR,

I SEND you the following lines to be inserted, if you think proper, in your excellent Miscellany, in the hope, that some *sausage-meat* may be still found to remain at Oxford.

Your's, &c. PRECOGNITUS.

On Miles Statham stage-coachman between Oxford and Birmingham, who, having previously travelled as many miles as would compass the globe fourteen times, married in January 1800, after a courtship of twenty-six years, during which time his intended wife was house-keeper in a gentleman's family.

How strange that he who with such skill,
Had plied his whip thro' life,
Should be full six and twenty years
In *whipping up* a wife!

Miles is he rightly called, since he
Has travelled many a mile.
Her loved idea went with him,
But she *kept house* the while.

Full fourteen times his nags and he,
So well he made them stir,
Had compassed the whole world about,
E'er he could *compass* her.

Ye Oxford men, while thus his praise
A Cambridge quill relates,
What! could not such a driver drive
Some wit into your pates?

This driver's fame is *passing* great,
As many a town acknowledges;
So great that he with ease can leave
Behind him all your colleges.

Then try if you can watch your Miles
To rival Hobson's name;
And then the road he drives may prove
To you a road to fame.

EPIGRAMS.

## EPIGRAMS.

### Sham-Coronation.

SHAM-Emperor Nap, as he thought, and with reaſon,
That Champétres in winter would not be in ſeaſon;
In order to make his fine doings compleater,
Lugg'd in the poor Pope to be ſure of Sham-Peter.

### Court-Ingratitude.

Charles Talents to Ruſſia an embaſſy ſent;
But to dear Buonaparté in perſon he went.
With Catharine the Trident* he offer'd to barter;
And he wept for Fitzgerald, old Beelzebub's martyr.
Theſe claims, and a hundred times more, he could bring,
Yet no title he's got, nor much as a *string* †.

### Ambidexter.

In wit ſo dextrous, and in views ſo ſiniſter—
Ah, Charles! thou'dſt make a rare two-handed Miniſter!

### Whig-Liberality.

Be lib'ral, gen'rous,—ne'er from candour ſwerve—
(Not lib'ral tho' to Government—obſerve.)
Be candid, lib'ral,—ſpare poor Buonapart;
And give the dev'l his due ſhare in your heart.
To drive him thence, or deem his aid intruſion,
Would be to act on ſyſtems of exclusion.

TOM T'WHIG'EM.

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* When Miniſter he offered to give up "the right of ſearch" to purchaſe an alliance with Ruſſia. The alliance might have proved nugatory, or been reſcinded in a month or two; but the glory of England, the power of her navy, by which the liberties of the high ſeas, and indeed of all Europe, have been hitherto preſerved, would have been loſt for ever!

† This *man of talents* however has been profuſely rewarded, as all others are, by his own party. He *has* got a borough, or rather great city, an ample penſion, and rich legacies in abundance, &c. while the warmeſt and moſt active friends of government muſt in general paſs their whole lives without acquiring ſo much as—thanks.